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ART. I.—*Letters to a young Lady on the Duties and Character of Women.* By Mrs. West. 3 Fols. Longman. 1806.

THE just celebrity of this writer's 'Letters to a young Man,' induced us to take up these volumes with high expectations, which have been amply gratified. We find the same vigour of mind and acuteness of remark, which receive additional force and point from the sympathetic propriety of their direction: females must naturally listen with deference to the advice of one who, with masculine powers of understanding, capable of instructing the 'Lords of the Creation,' undertakes the more congenial task of correcting the errors and inculcating the duties of her own sex, and who has not suffered the consciousness of superior intellectual energies to warp her judgment or to inflate her with vanity. Mrs. West is aware that the inferior strength and more delicately organized frame of women points out their right place in society: she is no advocate for an Amazonian republic; but she eloquently illustrates those domestic virtues and duties, of which her own life as a wife, and a parent, is a conspicuous example. Though she with great propriety thinks that the schemes of a certain Utopian female writer were in the highest degree absurd and laughable, she portrays in glowing colours, the dignity, the inestimable privileges, the securities from vice, the helps of grace, and the hopes of glory, which, under the influence of our happy government and of our blessed religion, may give her own sex in this country ample reason 'to thank God they were born women.'

Those ladies who, with a certain eccentric writer, 'mistake insubordination for independence and greatness of soul, and suppose that the professions of a lawyer, a physician, and a merchant are not incompatible with women,' will find little to gratify their ambitious ideas in the pages of this moral instructor, who describes domestic retirement as the scene and the asylum, where the passive virtues may best display their heavenly energies. At the same time, Mrs.

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West endeavours to make her sex sensible of the advantages which the customs of society allow them, and which are highly valuable of themselves, and capable of being converted to real benefit.

'The attentions which we receive as women, are capable of a high direction, and may be so received and directed as to reform the morals of those, from whom we require them. Gallantry (I here use that term in its *inoffensive* signification) has been so modified and curtailed by prevailing manners, that it is to be hoped women will not join in a conspiracy to annihilate the small degree of knightly courtesy which yet exists, by themselves assuming the deportment of Amazonian boldness, or affecting Amazonian independence. By indelicacy of habit, by unblushing confidence in conversation, and by the discovery of a vindictive disposition, we forfeit the respect to which the passive virtues, our natural endowments, are entitled, and must receive from all, but brutes and monsters.' P. 127. VOL. I.

We were much pleased in observing, that Mrs. West does not waste the reader's time and patience by descending to an elaborate confutation of a theory, which 'puzzled for an hour, and then sunk into oblivion overwhelmed by the weight of its own absurdity.' In the doctrine of the RIGHTS OF WOMEN, we must confess that we saw nothing consolatory or palatable to us married men, but the right of *drowning* themselves, which the fair authoress so practically asserted; and there were a few dilemmas, which appeared to us of inextricable difficulty, viz. the interruption to public business, while the ladies in parliament might be suckling their children, and while the lady chancellor, and her sister-judges, might be *in the straw*. How many eloquent orations, like the story of the Bear and the Fiddle, might have been 'cut off in the middle' by the squalling of a thirsty brat, and how many *causes* might have been protracted *ad infinitum* by the tardiness of the midwife!—The fiction which describes the Amazonians as cutting off their breasts, that they might draw the arrow with a surer aim, conveys a moral lesson, which, we apprehend, has never been properly conceived. The woman, who assumes the character of man, must first cast away the most attractive insignia of her sex.

From the glare of paradox, which dazzles, confounds, and pains the sight, it is delightful to turn the eye to pages, illuminated by the sober light, which emanates from the torch of truth. Mrs. W. adopts the epistolary style, which does not confine her to any strict mode of composition; she is not under the necessity of introducing a gradual opening,

a full developement, and then a comprehensive close of a complete system of moral instruction; but feels herself at liberty to wander from topic to topic, bringing those most frequently upon the foreground, which are of the greatest importance, and accordingly as opportunities might offer of shewing their various bearings and relations. Even verbal repetition has been studiously adopted 'from a conviction that persuasion is more important than novelty, and from the hope that by these means memory might become an ally to virtue and piety.' We cannot therefore pretend to give an analysis of these letters, which embrace the whole circle of female duty; but we can safely assert, that the plan, though not uniform, is harmonious and good, inasmuch as the whole superstructure is raised upon the foundations of religion. As the middle orders form so large a portion of society, the greatest attention is paid to them. The original destination of women, the change of manners in every rank, the absurdities and licentiousness prevalent among women of fashion, female employments and studies, their conversation, society, friendship, celibacy, love, and marriage, the duty of mothers, of mistresses, and inferiors, of declining life and of old age, are the leading subjects of this work; but a very considerable portion of it is allotted to the knowledge of religion. Under this head Mrs. W. enters into a field of discussion, we might say controversy, which to many female readers would be unintelligible, but which is of infinite importance to those who think seriously, and who act under the impression of being 'accountable beings.' The essential doctrines of the Christian faith are so plain, that, where the mind is properly predisposed, little more is necessary than to introduce the pupil to a knowledge of those writers whose labours illustrate and adorn its grand principles; but as a scientific too often precedes a religious education, as the leaders of different sects are studiously endeavouring to allure converts by appeals to their *reason*, which the vanity of the present age no longer regards as a fallible criterion, and as young people come forward now as disputants rather than disciples, Mrs. W. dedicates four letters to an explanation of the errors of Calvinists, Methodists, and Unitarians. Our authoress wields the spear of Ithuriel, with which she neither attacks windmills, nor breaks butterflies: for these adversaries of our faith are neither imaginary terrors, nor contemptible nothings. Some of them seek the octagon, some the conventicle, and some the chapel, but the destruction of the church is their uniform object, and if the watchword were once given, the

steeple would be the rendezvous where 'all these' warriors 'would meet.' Like Mamelukes and Roman Catholics, their creeds may be different, but against the common enemy they fight in the same ranks.—An adult convert must examine step by step the evidences on which our faith is built, and must be able to confute all gainsaying before her opinions can be confirmed; and after she has done all this, she may still have her church to choose. In this thoughtless age this may be no uncommon case, and every sect is on the prowl to seize the wandering sheep, lurking in every ambush, and watching in every pass. Mrs. West acts the part of a good shepherdess, who would lead the mistaken and the bewildered to the right fold.—A party which arrogates to themselves the title of *EVANGELICAL*, and which are perpetually calumniating our existing church, have taken considerable pains to 'circulate a publication addressed to the female sex *exclusively*, in which the names of about one hundred and fifty chapels, churches, and meeting-houses are enumerated, where the ministers whose names are subjoined are said to *preach the gospel*.' The inference (Mrs. W. observes) fairly is, that the gospel can be heard only in those specified places. Most certainly this inference is intended to be drawn. We were witnesses to a remarkable circumstance, which confirms this opinion. One of these Evangelical preachers was on a visit in a respectable country town, and happened to officiate at the parish church. The minister of the Calvinist meeting proclaimed the event to his congregation, and they with their minister went in a body on that Sunday, and on that Sunday only, to the parish church. We know not the masonically mysterious sign by which those disciples of Calvin make themselves known to each other, whether it lurks in the cut of the hair, or in the tincture of the stockings; but their club-like sympathy is evident and notorious.

If Mrs. W. had confined her observations to the vanities of modern entertainments, furniture, dress, employments, and arrangements, her praise would have been ephemeral, and must have perished with the fashions of the day: but the poignant wit and humour with which she exposes errors in the lesser morals, are the least recommendations of her work. She teaches her sex to regard themselves as the arbiters of taste, the refiners of morals, and the conservators of manners; and for their encouragement and guidance in these dignified capacities, she perpetually keeps in their view the dictates of that religion, which alone can present an unerring clue for their conduct, and a sure reward for their perse-

verance. Her volumes are charts to females for their voyage through life, and if she had omitted that instruction which must prepare them for patient suffering of affliction, and for their final departure hence, for the privations of old age and for the last closing scene, she would have left them on the ocean with the polar star hidden from their view, and without a compass to shew them their path.

The following passage presents an excellent description of a family, where comfort is sacrificed for the sake of appearances, and is a fair specimen of our authoress's lively manner on subjects which deserve only ridicule.

'As, after all her exertions, her situation in life does not allow of her being genteel in every thing, parsimonious economy and headless expence take their turn. To be as smart, not as her equals, but as her superiors, it becomes necessary that she should excel in contrivance; I do not mean in that prudent forethought, which enables a good wife to proportion the family expenditure by the regular order of necessities, comforts, conveniences, and superfluities: this gradation must be reversed, and superfluities take the lead. French wines may be introduced on great occasions, by a daily retrenchment of small beer; and wax lights may be had for route, by limiting the number of kitchen candles. If her husband and children dine on hashed mutton, she can provide ices in the evening; and by leaving their bed-chambers comfortless and inconvenient, she can afford more drapery for the drawing-room. Even white morning dresses will not be so very expensive, provided you are expert in haggling with the washer-woman, and do not dislike being dirty when you are invisible; and if you know cheap shops, and the art of driving bargains, you may even save money by making useless purchases. New modelling your household and personal ornaments is, I grant, an indispensable duty; for no one can appear three times in the same gown, or have six parties without one additional vandyke or festoon to the window-curtains. These employments will therefore occupy your mornings till the hour of visiting arrives; then you must take care to dismiss the bed-gown and work-bag, and, having crammed every thing ungenteel out of sight, assume the airs of that happy creature who has nothing in the world to do, and nothing to think of but killing time.'

As there is not a table of errata, we know not whether to attribute the unintelligibleness of some passages to the carelessness of the printer, or to the forgetfulness of the writer. We do not understand the hundred and sixty-fifth page of the first volume.

'The village madam hopes her showy array, and fastidious scrupulosity, will convince you that her husband cannot be a farmer; and, at the peril of a brisk retort, forbear to insinuate to the mar-

ket-town *elegante*, that she may be wanted in the shop. They suppose that it is very vulgar to be thought useful; and the acknowledgment of an honest avocation is to them a reproach. Yet, though wealth and commerce have rendered the externals of the gentlewoman so attainable, that she is no longer to be distinguished by her habit; we have left it to more patient and less prosperous times to transcribe the complaisance, affability, condescending attention to the claims of others, love of propriety, and regard for decorum, which are the essentials of this desired distinction: the adoption of these is too arduous an undertaking, and requires too many privations.'

There are a few other sentences, of whose meaning the writer herself might have a clear conception; but if she would take the trouble of reading her work to some plain friend, she would readily perceive what required more clear elucidation, and more plain expression. The following sentence, for instance, is as incomprehensible as some of the lectures at a modern hard-word manufactory;

'The aspect of a decoration painter, when he sets out an apartment in a style of elegance, is so very engaging, that if the obligations which are due to him were but subtilized by passing through the alembic of German sentiment, they might become native alcohol.'

These errors do not often occur, and we should not have noted them, if we did not feel fully convinced that Mrs. West's Letters will maintain a distinguished place in the ladies' library, and ought therefore to be as free from blemishes as the pruning and correcting hand of care can make them.

Mrs. W.'s description of the melancholy Cowper will give our readers a favourable impression of the goodness of her heart, and will induce them to open the religious part of her work, with chearful expectations of pious pleasure.

'Allow me to relieve your fatigued attention, by directing it to the death of a gentleman, who, I think, was the only *eminent* instance of a person's taking the dark side of Calvinism, by believing himself to be a reprobate, and incapable of the mercy of God; I mean the humble, melancholy, and too keenly susceptible Cowper. In early life when he had just recovered from a dreadful mental disease, he fell into the society of some well-meaning people who had adopted those unfortunate notions. The grateful bard, attached by their kindness, united himself to them by the strongest ties of affection, and suffered his enlarged understanding to be warped by their system. His biographer does not state at what period of his life the fatal notion of his own reprobation was imprinted on his mind; but knowing this was the case, we cannot wonder at his frequent

sits of despondency, nor at that frightful lapse into intense despair which at last swallowed up all his literary and social talents, and almost petrified his benevolent heart. The idea of his utter rejection by God, was attended by a belief that every attempt to counteract it would but aggravate the severity of his doom. He did not, therefore, dare to go to any place of worship, nor even to pray. The last of his posthumous compositions, published by Mr. Hayley, entitled the *Cast-away*, when read with this clue, appears to me the most affecting lines that ever flowed from the pen of genius; and it pleads more strongly than a thousand arguments against permitting such unworthy ideas of the Almighty to enter into our minds. May the example of Cowper's despair not plead in vain! then shall we cease to lament the years which the amiable, but, in this point, bewildered sufferer spent in agonizing woe; the innocence of his life, and the amiable tenor of his writings, seem to justify the resplendent vision of hope which depicts him as awakening from his long night of wretchedness, at the rapturous sound of 'Well done, good and faithful servant, enter thou into the joy of thy Lord!'

We should have been happy, if the limits of our article would have allowed it, in quoting the whole of Mrs. W.'s address to mothers on the education of their children, being perfectly of the same opinion with her, that instruction is now made to depend upon agreeableness instead of obedience, and more directed to open the understanding than to correct the heart.

'A great error in education (Mrs. W. observes) seems to be, the pains that are taken to make instruction wear such an agreeable habit, that children may be cheated or played into learning, rather than obliged to apply to it as a labour and a *duty*, as was formerly the custom. This method may form many intelligent infants, and some conversible men and women; it is to be doubted whether it ever will make a sound scholar; and we have seen it produce pert babies and coxcomical adults. But the greatest danger arises from the moral injury which the character may receive by being thus early habituated to do only such things as are perfectly agreeable.

'Combined with this error, are the objects to which this premature infusion of science is directed. We aim at first opening the understanding; surely our chief attention should be paid to the temper and the heart. Of all infantine graces, affectionate simplicity and ingenuous playfulness are the most attractive; it is to be feared, that a very early course of philosophical experiment, and scientific scrutiny, must impress this pliant mass of docile imitation with a very different cast of character. However we may be amused with what is called a well-cultivated child, if it has lost the diffidence and credulity (shall I not say the endearing folly?) of its age, we rather consider it with wonder than delight.'

If, in common life, the introduction of a friend to a society

of females, be a matter of decorum and nice circumspection, the recommendation of a book, which is to be the companion of the weaker sex in the hours of solitude and reflection, is an act of the most serious importance and of the most sacred consideration. We therefore do not venture without mature deliberation to assert, that not merely as critics, but as parents, husbands, and brothers, we can recommend to the ladies of Britain THE LETTERS OF MRS. WEST.

ART. II.—*A Vindication of certain Passages in the Common English Version of the New Testament; addressed to Granville Sharp, Esq. Author of the 'Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament.'* By the Rev. Calvin Winstanley, A. M. pp. 84. 12mo. Longman. 1805.

IN the Critical Review for the months of February and March in the year 1804, a detailed account may be found of the contents, and a critique on the respective merits of Mr. Sharp's Remarks, Mr. Wordsworth's Six Letters to that gentleman, and of the Six more Letters by a writer under the assumed title of Gregory Blunt, Esq. To those articles we beg leave to refer such of our readers as are desirous of making an accurate and well-informed judgment on the subject of Mr. Winstanley's Vindication; and the more particularly because we see no reason to dissent in any point worthy of mention from the sentiments which are there detailed respecting Mr. Sharp's original Inquiry, and the subsequent investigations to which it had then given birth.

But, to make our present remarks at all intelligible to the general reader, it must previously be told that the principal object of Mr. Sharp's Dissertation is to deduce from the New Testament a remarkable idiom or rule of grammar in the Greek language, and to apply that rule so deduced to correct the interpretation of several texts in the sacred volume, which, if they are to be understood according to Mr. Sharp's views, would materially enlarge the number of scripture testimonies to the divinity of our Saviour. Mr. Wordsworth's Six Letters tended particularly to establish Mr. Sharp's conclusions by another mode of proof, from a long, laborious, and very successful appeal to the Greek and Latin fathers. Mr. Blunt's object was to assail both those gentlemen; but his design was carried on in such a manner as to impart little more than ridicule in the place of argument, and buffoonery in that of wit.

Mr. Winstanley's design also is to attack : but without anticipating our judgment of the general success of his undertaking, we have much pleasure in stating, that, though not in itself intirely free from blame, yet, by comparison, the manner in which he has conducted his hostilities is a great deal more creditable to his own character, and the character and feelings of his readers.

Near the commencement of his epistle, Mr. Winstanley informs his correspondent, that the observations which it contains have 'lain by him for a considerable time, owing to causes which it is not necessary to state : ' but the circumstance he thinks fit to mention, for the sake of shewing that they have not been hastily prepared for the press, and to justify the explicit avowal of his pretensions, and the design with which they are communicated : which is, that they may suffice to convince Mr. Sharp, notwithstanding the acknowledged authority of his learned editor, (the present bishop of St. David's) that he has not ' decidedly applied a rule of construction to the correction of the common English version of the New Testament ; ' that there exists no necessity for correcting that version ; and that it does not ' conceal from the English reader any thing discoverable in the original.'

Mr. Winstanley speaks feelingly, we think indeed with much too great sensibility, of the dread of the imputations to which his character may be exposed, as a man not strictly orthodox in his creed, on account of the vindication which he has undertaken, and the arguments into which his design must necessarily lead him. We should be very unwilling to think that his fears are not greatly over-charged. From bigotry indeed, and malignant ignorance, no man can ever be perfectly secure, however blameless and irreproachable may be his behaviour. But we have no hesitation in avowing that Mr. Winstanley is strictly in the line of his duty, as a minister of the church of England, both in the vindication of the established version of the scriptures, and in the exertion of his utmost endeavours to preserve our common faith from suffering in the hands of those whom he deems over-zealous and injudicious partizans, and in his desires to rescue us from appealing to unsubstantial authorities, or to what are in his opinion perverted interpretations of scripture. Nay, we are persuaded, that if there be nothing wrong and unworthy in the manner in which his argument is conducted, he will be protected from all unwarrantable imputations, and be the rather esteemed and honoured by all those whose regard can be an object of desire to a Christian minister, by every noble and good man. No ! we will not suffer

Mr. W. to think, or to complain, that he incurs any danger from the *nature* of his present undertaking.

After recapitulating Mr. Sharp's rules, Mr. W. thus states the method which he means to observe in his investigations.

'First, I shall point out some sources of error common to all your rules.

'Secondly, I shall consider a class of exceptions which are not repugnant to the conclusion you would establish.

'Thirdly, *I shall produce such exceptions as are inconsistent with that conclusion.*

'Fourthly, I shall offer some remarks on the syntax of the definitive article, and the copulative.

'Lastly, I shall examine the passages of scripture, which are the objects of this investigation.' p. 6.

From a mere consideration of the nature of the question in debate, particularly so far as it respects Mr. Sharp, it will be easily inferred, and a perusal of the tract will tend to establish the same conclusion, that the strength of Mr. W.'s argument must be contained under the third of the divisions which we have just enumerated. No rule of grammar, it is plain, can ever be supported against a numerous and compact band of unimpeachable exceptions: to this most important part of his work, our observations, therefore, will be principally confined.

The exceptions which are adduced, consist all of them, necessarily, of extracts from Greek writers. The *manner* therefore, in which these are made, is an important consideration, and a very fair subject for criticism. And truly nothing can be more unscholar-like, and more justly reprehensible. In the first place, all the extracts are mere scraps, utterly dislocated and disjointed from every thing like connexion or context. But, what is even worse than this, we have besides, references to extensive and voluminous writers; we are referred to Aristotle, Thucydides, Origen, Clemens Alexandrinus, &c. and often without any mention at all of the tract, the book, the chapter, the page, or the volume, in which the words cited are to be found. This is utterly unpardonable; and will necessarily make in the outset a very unfavourable impression upon every considerate reader. We can speak ourselves of its inconvenience, from the pains which we have been obliged to take in detecting two or three of Mr. W.'s quotations, which perhaps we shall have another occasion to take notice of in the progress of our critique.

When we mention that Mr. W.'s alledged and imputed ex-

ceptions against Mr. Sharp's principle of construction are numerous, it will not be expected that we can enter into a very minute or particular examination of every separate quotation. Unless, however, we greatly deceive ourselves in the estimate which we have formed of their nature and importance, they may all, without any great degree of injustice or disrespect, be sorted and arranged into two principal divisions: which classification, after it is once made with all the requisite precautions, the entire aggregate value and weight of the two orders taken together, as exceptions to Mr. Sharp's principle, may be pronounced to be *nothing*; and their *separate general* characters may be thus correctly enough respectively assigned to them.

1. The one order, are of such as are rightly understood and interpreted by Mr. W., but are not exceptions to Mr. Sharp's principles.

2. The second, are such as are wrongly understood and interpreted by Mr. W. and are so far from being *exceptions* to Mr. Sharp's rule, that they are *examples* of it.

We shall proceed in due order, to investigate and to display more at large the characters of each of these arrangements.

The effusions of Mr. Winstanley's predecessor Mr. Blunt, in which he so largely indulged himself, respecting such forms of expression as '*the king and queen,*' '*the husband and wife,*' &c. &c. and the perfect self-complacency with which he took upon himself to prove, that, according to Mr. Sharp's principles, these would be so many examples of his rule, and therefore male and female, husband and wife, father and son, &c. &c. must be one person, if they provoked at all a smile or a frown, it must have been against himself. And why? Because they all proceeded upon the grossly unphilosophical principle, that the *science* of grammar is an *art* independent of sense and reason; that it does not *presuppose* those qualities in men who make use of it; that it is not itself deduced solely from reason and language, and is in subjection and subordination to the essences and characters of things, but has some mystical and artificial power to make sense and language, and to domineer over them and nature. Perhaps, if Mr. W. had condescended to peruse Mr. Blunt's performance, (which it would seem he has not done) he might have profited by the perusal, have been startled with its absurdities, and been induced to reconsider his ground, before he ventured to approach so nearly to the imitation of such an example.

The following extract will present to the reader Mr. Sharp's

rule, along with a considerable portion of the first division of Mr. Winstanley's exceptions to it.

* **RULE I.** When two personal nouns of the same case are connected by the copulative *καί*, if the former has the definitive article, and the latter has not, they both relate to the same person, as *ὁ θεὸς καὶ πατὴρ*—*ὁ κύριος καὶ θεὸς πατὴρ*.

* This rule is generally true; but it is defective, inasmuch as is liable to exceptions, which, if taken together, and fairly considered, must be fatal to the inference you would deduce from it. Nouns not personal are excluded by the terms of the rule: and your acknowledged exceptions are of plurals, and of proper names. I add, first, that national appellations must be excepted, as

* *ὁ Μακεδὼν καὶ Ἀμαζώνης*—*Origen de Orat.* 229.

* Second, If one of the nouns be a plural.

* *περὶ τοῦ Ἰησοῦ καὶ χριστιανῶν*.—*Origen.*

* *ὡς τὰς Ἀθήνας ἐπέμψεν σὺν τῇ μητρὶ καὶ δούλοις*.—*Clementina* 718.

* Third, If one of the nouns be impersonal.

* *μὴ τὰ αξιοπρεπεστάτη ἐπισκοπὴ ἡμῶν, καὶ αξιοπλοῦς πνευματικὴ σφραγὶς τοῦ προσβύριος ἡμῶν*.—*Ignat. epist.* 21.

* *Ἀσπαζομαι τοὺς αξιοδοξοῦν ἐπισκοποὺς, καὶ θεοπρεπεστατοὺς προσβύριοις*.

* Fourth, If one of them be a proper name.

* *ὁ πῖσις εἰκόνα ἔχει τοῦ ἀρχόντος τοῦ πατρὸς, καὶ Ἰησοῦ Χριστοῦ*.—*Ignat. ad Magn.*

* *ἐν διληματι τοῦ πατρὸς, καὶ Ἰησοῦ Χριστοῦ τοῦ τοῦ ἡμῶν*.—*Ignat. ad Ephes.*

* Fifth, When the signification of the nouns renders any farther mark of personal distinction unnecessary.

* *περὶ ὧν (ἀπολαύσεις) ληγομεν τοὺς σωφρονα καὶ ἀκολαστον*.—*Arist. Ethic.*

* *τὸ γὰρ ἐγκρατὲς καὶ ἀκρατὲς τοὺς λόγους ἐπαινεῖται*.—*Id.*

* *ποτέροις ὁ ἐγκρατὲς καὶ ἀκρατὲς εἰσι τῷ περὶ αὐτοῦ, ἢ τῷ πῶς, ἔχοντες τὴν διαφορὰν*.—*Id.*

* *ὁ δ' ἀγαθὸς καὶ κακὸς πῶς διαδίδονται καὶ ἵπνον*.—*Id.*

* *ἡ τὴν εὐδοκίαν παῖδια διαφέρειται τοῦ ἀνδραποδωδὲς, καὶ οὐ τὴν πεπαιδευμένη καὶ ἀπαιδευτή*.—*Id.*

* *ἐν τῷ γὰρ ἔχειν μὴν, μὴ χρῆσθαι δὲ, διαφερεσκὶν ὁρῶμεν τὴν εἶναι ὡς τὴν ἔχει πῶς καὶ μὴ ἔχειν οἷον τοῦ καθυποδῶτα, καὶ μακρομῆνον, καὶ οὐκ οὐκ μῆνον*.—*Id.*
* *καὶ διὰ τούτ' εἰς ταῦτα τοῦ ἀκράτη καὶ ἀκολαστον τιδίμην, καὶ ἐγκρατη καὶ σωφρονα*.

* In all the above-cited passages from Aristotle, the nouns, though personal, are used in a general or universal sense. In this respect, it must be confessed, they differ materially from those of which you would correct the common version; and so far may be thought inapplicable to our present purpose. But they are not totally inapplicable; as they prove, that when the signification of the nouns renders any farther precaution unnecessary, the second arti-

ele may be omitted, without confounding the distinction of persons. They prove also that the article may be understood after the copulative; for the same author as frequently repeats it with similar nouns, as

ἑτα περὶ ποτα τοῦ ἀνθρώπου καὶ τοῦ ἡμετέρου θεοῦ.

And sometimes he omits it altogether, and in the same sense, as

ὁ αὐτὸς λόγος καὶ περὶ οἰκουμενῆ καὶ χαλεπιδόντος.

ὁ μὲν ἐν Περσῶν ἡ Εὐρωπαϊῶν βασιλεὺς σαύραππὸς καὶ ὑπεροχρὸς, ἡ ἑβραϊστὸς.
x. τ. λ.—Cels. apud Orig.

If, in addition to the above, we subjoin the following, which are gathered from several different parts of Mr. Winstanley's pamphlet, we shall have before us, unless any one may have escaped our observation, the entire collection of the alledged exceptions against Mr. Sharp's principle of construction. We give them exactly as they stand in Mr. Winstanley's pages.

1. τῷ θεῷ πατρὶ, καὶ ὑμῶν τῶ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ σὺν τῷ ἁγίῳ πνεύματι δόξα.—See note in Burgh's Enquiry, 350.*

2. γινώκει δὲ καὶ τὰ πάντα τὰ ἀνθρώπων, ὅτι τὰ πάντα τὰ θεοῦ καὶ κτίσας ἀνθρώπων τοὺς φίλους τὰ πάντα, τὰ θεοῦ καὶ ἀνθρώπων.—Clem. Alexand. 76.†

3. μετ' αὐτῶν δόξα τῷ θεῷ καὶ πατρὶ καὶ ἁγίῳ πνεύματι.—Epiat. Eccles. Smyrn. de Martyr Polycarp.‡

4. φάσει τοῦ θεοῦ, ὡς, καὶ βασιλεῖα, καὶ μετ' ἑτέρων αὐτῶν ἀποδόσεως.—Param. cap. 24, v. 21.—which is thus quoted, in the interpolated epistle of Ignatius to the Smyrneans:

τίμα, φῶσιν, ὡς, τοῦ θεοῦ καὶ βασιλεῖα.§

5. ἐν οἷς ἡμεῖς μετ' αὐτοῖς κοινῶν ἐσμεν τῶν ἀρχόντων καὶ ἀρχαίων, καὶ φίλων.—Arist.¶

6. ἡ πόλις ἡ μεταπειμαμένη ἀμειν δίδωσι τῷ μὲν ὀπλίτῃ καὶ φίλῳ καὶ τοῖσι τοῖσι ὀφθαλμοῖς, τῷ δὲ ἰππῷ, x. τ. λ.—Thucyd. lib. 5.**

7. ἀναγινώσκοντες τὴν μὲν πατρὶ καὶ ὑμῶν, ὑμῶν καὶ πατρὶ, παιδαγωγῶν καὶ διδασκαλῶν ὑμῶν, σὺν καὶ τῷ ἁγίῳ πνεύματι.—Clem. Alexand. 286.††

Now, to form an accurate estimate of the value of all these exceptions, we must request our readers to bear in mind that the question is by no means any such trivial matter, as whether Mr. Sharp has or has not always expressed himself with a true logical precision, and drawn up his rules with that skill and caution which might have been desirable. Were this the sole object of concern, we should have no hesitation in expressing our judgment that he has not been very successful in any part of his work, except in the felicity of having revived the general principle, and in the firm tone with which he speaks concerning its importance and its certainty. Indeed Mr. Sharp is himself probably aware of

* P. 20. † P. 20 and p. 36. ‡ P. 21. § P. 21. ¶ P. 36. ** P. 38. †† P. 41.

some deficiencies, and pleads in his behalf that he is a self-taught scholar, and has not enjoyed the manifold advantages of a regular, scholastic education. But the question plainly is much more important. Is Mr. Sharp right or nearly right in his main principle? Is there, or is there not, any such idiom in the Greek language, as that which he claims for it? And will it, or will it not, fairly tend to the important deductions which he derives from it? If the rule be allowed by Mr. Winstanley himself, (r. 16.) 'to be generally true,' is it not an interesting and useful undertaking, in which every scholar studious of truth, and not abhorrent from it through any paltry considerations of fancied self-interest, or indisposed to entertain it from deeply rooted prejudice, would gladly lend his aid, to collect and accumulate the exceptions to which it is subject? and to endeavour further to determine whether those exceptions themselves may not follow some ascertainable law, and be regulated by a common principle which may have a *fatal* influence or no influence at all in impugning the important theological conclusions, which give so much interest to the investigations both of Mr. Sharp, and of his former correspondents?

We might observe then, that 'proper names' and 'plural numbers' are exceptions stipulated for by Mr. Sharp, and not objected to by Mr. Winstanley. On which account, we might fairly enough be permitted to ask, whether it does not look a little like parade or ostentation, whether it has not something of the appearance of a superficial and captious spirit, by no means characteristic of that which is chiefly wanted in the present and similar inquiries, an eye and mind which can penetrate into the heart of things, and which disdaining to stoop to verbal cavils, or to the detection of inaccuracies that have no pertinent relation to the *principle* in dispute, delights in the manly exercise of discovering and displaying a common connecting band of union, or of detecting a fundamental and fatal ground of irreconcilable inconsistency—to entertain us with the intelligence (as in the beginning of the above extract) that *national* appellations (which probably Mr. Sharp, in his simplicity, would call *proper names*) are to be further excepted: secondly; that it is enough if *one* of the names be *plural*, or if *one* of them be a *proper name*: and thirdly, (which surely was travelling further than was necessary, since Mr. Sharp speaks only of *personal* nouns) or, if *one* of them be *impersonal*. We might, we say, detract from the importance of Mr. Winstanley's labours by pursuing such observations as these. But the matter before us is much more important; and we should ourselves be thus in danger of falling into the very

fault which we are imputing to him, a neglect of theory and principle from a spirit of minute and verbal hypercriticism. He must permit us then to ask, is there no principle pervading the acknowledged exceptions of proper names and plural numbers, as well as the first four additional collections of exceptions which he has pointed out at the beginning of the above extract? a principle which at once explains to us satisfactorily, why Mr. Sharp's rule does not obtain in all those instances. The *object* of Mr. Sharp's rule, is to ascertain identity or individuality of person; but in the case of more proper names than one, each of which by the hypothesis, denotes a different individual; and in that of plural nouns, (denoting by the very name more persons than one) how is it *possible* that the *object* in question can be obtained? And is it not further plain, that yet, from the very nature of the case, no difficulty or ambiguity can arise?

We may be permitted, we believe, securely to affirm, that a like principle pervades *all* the exceptions which we have yet extracted from Mr. Winstanley; that it is equally easy in them all, as in those which are *proper names* and *plural numbers*, to see and to state *why* they are exceptions—viz. that they *could* not be otherwise, and therefore, that they do not at all impeach the truth of Mr. Sharp's general principle of construction, or tend to diminish the probability of *one* person only being intended in those important texts of the sacred writers from which the present question derives so much of its importance. If Mr. Winstanley would permit us to state the question according to our own notions, we would ask him, can you shew that Mr. Sharp's rule fails in any other instance but those in which, from the nature of things, it is impossible that it should not fail? If you do this, your labours are worth attending to: otherwise, we think they are not. For surely it is sufficient for any man's ambition that he has detected a principle of construction which obtains in all cases, where from the nature of things it possibly can obtain. What critical canon does or can rest upon a broader, more sure, and more firm foundation? How can any rule be more useful or more easy in the application? Again: the case may be stated a little otherwise, in this manner. The rule confessedly does not obtain, where it cannot and therefore where it is not wanted. So far then we are agreed, and these cases need give us no further trouble. As confessedly ("The rule is generally true." Winstanley, p. 16) it does not prevail in many thousands of instances, in which (as in ὁ θεὸς καὶ ὁ υἱοῦ) there is *a priori* no

necessity why the nouns should denote one person, no reason in the nature of the thing, why they might not originally have referred either to one or two persons. Bring us therefore a sufficient number of such instances, to set in array against our myriads: bring us, if you can, one instance for every hundred or every five hundred of such forms as the above, the nouns being of like nature, equally free from the inevitable shackles of nature and necessity, and similarly constituted, and yet denoting clearly not *one*, but *two* persons. We shall then feel the weight of the impression, and shall readily allow that we are carried a great way towards the confession that the alledged idiom does not obtain, and the rule prescribed must be given up.

On the fifth subdivision of the exceptions, Mr. W. himself does not seem disposed to insist as of any very material importance. In all the above cited passages from Aristotle, the nouns, though personal, are used in a general or universal sense. They are *collective* nouns, indicative of a whole class or species of individuals: and therefore, by the supposition, are removed out of the reach of Mr. Sharp's rule, and from their own nature could not possibly be affected by it. Indeed, by the words with which he introduces this subdivision, and by others which afterwards fall from him, it should seem that Mr. W. himself admits the application of those very considerations for which we are all along contending, and which establish a fundamental and essential distinction between Mr. W.'s exceptions and all those examples for which Mr. Sharp and his friends are concerned to contend. Thus in the words referred to in the beginning of the subdivision, it is said that there are exceptions 'when the signification of the nouns renders any further mark of personal distinction unnecessary;' and afterwards, 'but they are not totally inapplicable; as they prove, that when the signification of the nouns renders any further precaution unnecessary, the second article may be omitted, without confounding the distinction of persons.'

Hitherto therefore we have made hardly any progress at all. Let us see whether we shall have better success among the select exceptions which we have gathered together from several different parts of Mr. W.'s pamphlet.

The passage for which Mr. Winstanley refers us to Burgh's Enquiry, in so slovenly a manner as not to take the trouble of informing us in what ancient writer it occurs, is from Dionysius, bishop of Alexandria, as cited by St. Basil in his tract de Spiritu Sancto, cap. 29. § 72. tom. 3. p. 60. edit. Benedictin. We will take the liberty of considering it briefly

in connection with the third exception, (from the letter on the martyrdom of Polycarp) to which it will easily be seen to bear a close affinity, and of which Mr. Winstanley speaks with great confidence that 'no objection can be imagined' against it.

The first letter-writer* referred us to a passage not very dissimilar to the above in the first Apology of Justin Martyr, (p. 131. § 79. Ashton's edition,) which was probably thrown out by him as a bait to ensnare unwary and precipitate adversaries. If such were his design, the scheme undoubtedly did not fail of success. For it was greedily swallowed by Mr. Blunt. It is to be regretted that the prize escaped the vigilance of Mr. Winstanley; since it is just as free from any imputation of 'objection' as the fortunate and impregnable citation from the Smyrnan Epistle on the martyrdom of Polycarp.

Again: if Mr. Winstanley had called to his aid the further addition of a little more industry, or had been more successful in his researches, he might have enlarged and strengthened this single battery to a much greater degree, and, if he do not overrate the power of his ordnance, he might, even by this one avenue, have made a very practicable breach, and have reduced Mr. Sharp's rule to surrender at discretion. In plain English, we can ourselves easily help Mr. W. to a considerable accession of exceptions, just of the very same kind, and of precisely as much value as the one above, which he prizes so highly. For instance, and that we may be as concise as possible:

φιλικανθρωπια του κυριου ημων Ιησου Χριστου, μεθ' ου το πατρι και αγιο πνευματι. κ. τ. λ.—*Basil. Magn. tom. I. p. 357.*

Again:

χαριτι τον μεγαλου θεου και πατρος, και του μονογενους αυτου υιου και σωτηρος ημων Ιησου Χριστου, και προσκυνητου αυτου πνευματος, της ακτιστου και αχωριστου Τριαδος.—*Theophanes Ceramens, p. 296.*

Again:

Ημεις μεν τοι γε τρεις υποστασεις πιδουμενοι τυγχανειν, τον πατερα, και υιον, και αγιον πνευμα.—*Origen in Joann. tom. II. p. 66, edit. Huët.*

It would not be difficult to increase these citations. But we must spare our reader's patience, and our own.

* Six Letters to Granville Sharp, Esq. p. 122.

What then is our design by supplying Mr. W. with additional materials? To strengthen his argument by our numbers? No, in truth, but to shew that it is just good for nothing. By seeing these examples or exceptions multiplied, even if we wanted such aid before, we come easily to understand that they all take a discriminating character; that one principle runs through them all; that they are, shall we say *proper names*, or like to *proper names*? or rather, shall we refer to our grand general principle of exception, that they are already sufficiently discriminated and distinguished by their reference to the relations in the divinity of Father, Son, and Holy Spirit, and that no other mark of distinction is necessary, inasmuch as no possibility of mistake or ambiguity could in any way arise?

This we think is enough to state in reference to the 1st and 3d of Mr. Winstanley's exceptions. The same reasoning nearly, is applicable also to that which we have placed as the seventh exception. (Clemens Alexander. p. 115: Sylburg. edit.) But indeed very little reasoning would have been necessary had not Mr. W. broken off his quotation at πνευματις, and if he had given us only the three next succeeding words, which are, παντα ΤΩΙ ΕΝΙ, or had referred us to any such passages as the following in the same author, ἰλαθὶ τοῖς σόις, παιδαγωγέ, παιδοῖς, πατερ, ἤνοχε Ἰσραὴλ, υἱὲ καὶ πατερ, ἐν ἀμφω, Κύριε, which stand only a few lines above the alleged exception which is quoted by Mr. Winstanley.

On the 2d, 4th, 5th, and 6th exceptions, we should have been glad to make two or three remarks: but we must content ourselves with the single observation that they may all, without much difficulty, be reduced to the grand and general principle that it is not *possible* that they should relate to one person, and that Mr. Sharp's rule was never pretended by any but its adversaries to assume the power of achieving impossibilities.

One word more, however, we cannot refrain from subjoining, because it will convey what is to us a strong presumptive argument in favour of Mr. Sharp's theory. Of the text in the book of Proverbs, which is in truth one of the most weighty exceptions adduced by Mr. Winstanley, in our judgment the most deserving of that name of all which he has yet supplied us with, he expresses much surprize that it should have been overlooked by Mr. Sharp. We have ourselves also been collectors of specimens of this kind: and have requested contributions of them for a long time from all our friends whom we judged likely to make any accession to our cabinet. Sometimes we have offered a price

for them, just as the patriot prince of old did for a wolf's head, or as the hospitals now do for a case of small pox succeeding after the genuine vaccination. This very text in the Proverbs was one day brought to us in great triumph, by a friend who is one of the first Greek scholars in this kingdom. After suggesting a few remarks such as would obviously enough occur to most readers, to shew that allowing to it all possible efficacy and importance, it is far from a decisive case against the principle of Mr. Sharp's rule, we referred to our own collections, and there also we found the same text, standing nearly in single and unsupported majesty. Since then this one text has presented itself separately and independently to the search of Mr. W., our friend, and ourselves, and since we do not see that any thing more solid has yet been produced, we cannot allow that much has yet been done to shew that the principle of Mr. Sharp's rule must be evacuated as untenable.

'I shall now subjoin,' says Mr. W. to Mr. S. 'several quotations which come within all the limitations of your first rule, and are direct exceptions to it.' p. 18.

These are principally the quotations to which we assigned the *second* place in our above general division, and which, according to our assumption, it is our duty to shew are misunderstood and misinterpreted by the vindicator, and are not only not exceptions against Mr. Sharp's rule, but are even strict and proper examples of it.

First, then, let us hear the letter-writer.

Clemens Alexandrinus has this quotation from Plato:

‘ΤΟΥ ΠΡΩΤΩΝ ΘΕΟΥ ΑΙΤΙΟΥ ΚΑΙ ΤΟΥ ΉΓΗΜΕΝΟΣ ΚΑΙ ΑΙΤΙΟΥ ΠΑΤΕΡΑ ΚΥΡΙΟΥ ΕΠΩΜΥΝΤΕΣ.’

Here *του ήγημενος και αιτιου* is an agreement with your rule, but *του παντων θεου—και πατερα κυριου* is in direct opposition to it. Origen has the same quotation with some difference, but still without the repetition of the article before *πατερα*, thus,

‘ΚΑΙ ΤΟΥ ΤΩΝ ΠΑΝΤΩΝ ΘΕΟΥ, ΉΓΗΜΕΝΟΝ ΤΩΝ ΤΙ ΟΝΤΩΝ ΚΑΙ ΤΩΝ ΜΑΛΛΟΙΩΝ, ΤΕΤΟ ΉΓΗΜΕΝΟΣ ΚΑΙ ΑΙΤΙΟΥ ΠΑΤΕΡΑ ΚΑΙ ΚΥΡΙΟΝ ΕΠΩΜΥΝΙΑΣ.’

'Clemens observes that Plato appears to be describing the Father and the Son; *φαινέσθαι πατέρα και υιον εμφαινών*; and Origen makes a similar observation: so that neither of these Greek fathers thought the repetition of the article so necessary to distinguish two persons.' p. 18, 19.

To make a little amends for the very culpable deficiencies

of Mr. Winstanley, we shall first mention that the passages referred to are contained severally in the sixth epistle of Plato, p. 91—2, vol. ii. Bipont edit.; Clemens Alexandrinus, p. 598, edit. Sylburg.; and Origen contra Cels. p. 280, edit. Spencer, or Opera, tom. i. p. 636, edit. Delmte; and that if Mr. W. had been desirous to give us all the instances in which the same passage is extant, he might have further referred us to Eusebii Præparat. Evangelic. lib. 13, cap. 13, p. 675, edit. 1628. The original passage in Plato shall next be produced :

Ταυτην την επιστολην παντας υμας τρεις οντας αναγνωναι χρη' μαλιστα μεν αβρους, ει δε μη, κατα δυναμιν ως οιοιτ' εστι πλεισταμις, και χρησθαι συνθηκη και νομω κυριω ο εστι δικαιον επομινυτας σπουδη τε, αμα μη αιμουση και τη της σπουδης αδελφη παιδεια, και τον των παντων θεον ηγεμονα των τε οντων και των μελλοντων, του τε ηγεμονος και αιτιου πατερα κυριον επομινυτας ον, αν οντως φιλοσοφωμεν, εισομεθα παντες σαφως, εις δυναμιν ανθρωπων ευδαιμονων. The other passages we must dispense with the trouble of transcribing, (they will easily be found by the aid of our references) and this alone must serve as a specimen. But he who will take upon himself to make the search, will find that there is just as much pretence for a violation against Mr. Sharp's rule, in Clemens, or Origen, or Eusebius, as there is in the above extract from Plato, which in fact is just nothing at all. The observation of Origen, φαίνεται πατερα και υιον εμφανων, and that of Clemens to the same purport remain just as true as before; and the τον παντων θεον αιτιον και πατερα κυριον in Clemens, and the τον των παντων θεον, ηγεμονα των τε οντων και των μελλοντων, του τε——πατερα και κυριον plainly describes the Father, just as του τε ηγεμονος και αιτιου in the mind of both evidently signifies the Son.

The extract from Origen in page 11, we own has something more of difficulty in it. But after a careful inspection of the original (for nothing can possibly be made out from Mr. Winstanley's shreds and patches) we are by no means convinced that πατερα and κυριον were designed to denote two persons.

Lastly, with regard to the passage in p. 19, from the same writer, it is to us, and will we suppose to most readers, be sufficiently plain that the και does not connect (which is a requisite condition expressed in the very terms of Mr. Sharp's rule) θεω and διδασκαλω, but θεω and Ιησου.

We have now gone through with some care the whole of that which we consider as the most important part of Mr. Winstanley's performance. We have endeavoured to shew that the exceptions which he has produced, are of very little

efficacy towards the overturning the principle of criticism, for which the writers on the other side of the question have contended with so much force of evidence; and that therefore upon his own principles, since the rule is generally true, the important texts in the New Testament are not rightly translated in the common version: there does indeed exist a necessity for correcting that version, and it does conceal from the English reader something of no trivial moment, which is discoverable in the original. We think, however, that the literary world is in some degree debtor to Mr. Winstanley for his opposition, and shall be glad to hear that he is not discouraged from the prosecution of his undertaking, but that resuming the task with renewed spirit and zeal, and more in the way and with the industry of a tried and expert scholar, he is determined to persevere, either till he shall himself yield up his dissent and become a convert to the principle contended for, or till he shall fairly overwhelm it with the weight of opposite argument and testimony, and prove that it can no longer be maintained without a violation of truth, decency, and integrity. Should such be the issue of his labours, we shall be among the first and readiest to hail him as a public benefactor to the cause of our religion, being fully persuaded that 'he does the best service to truth, who hinders it from being supported by falsehood.'*

We have already intimated our belief that Mr. Winstanley has not condescended to peruse the Six more Letters of Mr. Gregory Blunt, which we regard as indicating a degree of confidence in his own unaided powers, that the event and success of his labours does by no means justify; and as a token of so much indolence, or want of respect towards the public and for his own character, as deserves the severest reprehension. Avowedly he has not read Mr. Wordsworth's Six Letters. 'Your third edition' (he writes to Mr. Sharp) 'contains all that I know of the laborious work of your diligent correspondent.' p. 48. And yet he proceeds to say, 'that the whole weight of that work may be removed without any mighty effort of intellect or of criticism.' Men much more learned than Mr. Winstanley, we have reason to think, entertain a very different judgment on this subject. But as our readers may already in some degree, form an estimate of the force and value of Mr. Winstanley's judgment and

* Porson again. Travis, p. 25, Pref.

and censures in cases where he has declaredly used the eyes both of his body and mind, and where he tells us he has had all the advantage of 'time enough to revolve and review his observations,' there is the less necessity for following him in his wanderings without chart or compass, and where he enables us to judge for ourselves that the guide very probably knows very little what he is about, or whither he is going.

The attention of the public, we presume, is likely soon to be called again to this important subject, by a work from Mr. Middleton, which was announced several months ago.

ART. III.—*The Life of Professor Gellert; with a Course of Moral Lessons delivered by him in the University of Leipsick; taken from a French Translation of the Original German. By Mrs. Douglas, of Ednam House. In Three Volumes. 8vo. Hatchard. 1805.*

THE name of Professor Gellert is familiar to those who have turned their attention to the progress of German literature. Though hardly to be ranked among the most distinguished of his order, he acquired and preserved the reputation of a *man of letters*, chiefly by his indefatigable industry in the pursuit of various knowledge, and by his success in the application of that knowledge to the development of the great principles of moral conduct. His 'Lessons' have been read, and will long continue to be read, by those who are desirous of cultivating, or capable of respecting, the nobler faculties of their nature. Practical and effective usefulness was undoubtedly the great object at which the author aimed in these moral discourses, and therefore they who seek in them a system, or theory of ethics, will infallibly be disappointed. The following are the leading particulars of Professor Gellert's life. He was born at Haynichen in Saxony, in the year 1715. His father, a respectable ecclesiastic of the same place, died at the age of 75; after having employed his slender revenue, with a prudent œconomy, in the education of thirteen children. Christian Furchtegott (fear God) received his early education, as is usual, at one of the public schools of the small town where he resided. We are informed, that his poetical talents began to display themselves while he was yet very young; and our readers may perhaps smile at the occasion which is recorded as having first inspired his muse.

His earliest attempt, says the biographer, was a poem on his father's birth-day, written in his thirteenth year. 'The

habitation of this good man,' he proceeds, 'was an old building supported by fourteen or fifteen props, and his children and his grand children amounted to the same number. This coincidence suggested to the young man the idea of considering the children and grand children as so many props of their father's age, and of introducing each of them speaking in his turn.' At the age of nineteen, Gellert commenced his manly studies at the university of Leipsic, where he passed four years. At the termination of this period he was recalled home by his father, whose scanty income could no longer bear the burden of his expence, but compelled the young philosopher to undertake the active duties of the sacred profession. An incident is recorded of his first essay in the pulpit, which is by no means singular in the annals of his corps. When he rose to deliver a discourse which he had imperfectly committed to memory, his presence of mind and his recollection at once failed him, and he submitted, as is usual under such circumstances, to the mortifying humiliation of recurring to his manuscript. Such however was the amiable diffidence of the young orator, that he afterwards declared, 'this circumstance has never been banished from my remembrance; it has been present to me every time I mounted the pulpit; and was the origin of that timidity of which I have never been able to divest myself.' It is the opinion, notwithstanding, of his biographer, that had his bodily health been more robust, he might have acquired distinguished reputation in the fields of eloquence.

In the year after his return to his family, young Gellert undertook for a short period the education of two young gentlemen who resided near Dresden; and besides the care which he bestowed upon them, he directed the studies of his brother and nephew. It appears, though for what reasons we are not sufficiently informed, that 'he reckoned this one of the happiest and most tranquil periods of his life.' That ardent and elevated piety which afterwards threw so genuine a lustre over his character, began to display itself about the present time, with all the vigour of fresh and aspiring zeal. His own account of the motives and progress of his conduct, of the views which opened upon his mind, and the objects which he had most sincerely at heart, manifest the singular purity and excellence of his principles. Among the first productions of Gellert's pen which have been given to the public, were his contributions to a periodical work entitled '*Amusements of the Heart and Understanding.*' In this performance he became a coadjutor with several others during his residence at Leipsic; and the success of his essay is thus described by the flattering pencil of his biographer

'How imperfect soever his first attempts might be, so many beauties were discovered in them, that scarcely had he shown himself amongst the German poets, when all eyes were turned towards him.

'The moment some new piece of the periodical work he was engaged in, appeared, the reader's first care was to seek out some tale or fable of Gellert's; they were perused with eagerness, they were read over and over, and learned by heart. The easy and natural stile of his narrations, perfectly simple and unaffected, the sweetness and amenity of his verses, the natural expression of a young poet seeking to please his readers, to instruct and to make them better, who was playful without offence, whose laughter was never tinged with bitterness, but whose smiles were those of friendship or compassion; all these qualities were so attractive, that from month to month the public taste for his works became more lively and more general. It is not therefore surprising, that Gellert finding his fables succeeded, conciliated to him the general esteem, and enabled him to be useful to his countrymen, should take delight in cultivating a species of poetry, which from the earliest ages, has been considered as best calculated to convey lessons of wisdom.'

The tales and fables which Gellert contributed to this periodical work were some time afterwards collected and published in a distinct volume. They were again received with the approbation which their intrinsic excellence secured; and it is somewhat amusing to observe the author ingenuously reflecting back commendation upon that party of mankind from whom his own applauses chiefly proceeded.

'My greatest ambition,' said he, in a letter to a friend, 'is to please and make myself useful to reasonable people, rather than to mere scholars.

'I attach more importance to the approbation of a sensible woman, than to the praises of a periodical paper; and in my opinion, one of the populace, if he is endowed with a sound judgment, well deserves that I should seek to fix his attention, to contribute to his amusement, and in narratives easily retained, to set useful truths before him, fitted to excite good emotions in his soul.'

Besides the present volume of fables, Gellert had already composed two comedies, a pastoral poem, and the 'Oracle.' He now made a trial of his skill in romance; a species of composition which, in Germany as elsewhere, must occasionally be rendered the vehicle of injury and corruption to good morals. Gellert, it appears, entertained the delusive hope of establishing a reformation in this attractive department of literature, and accordingly published his 'Swedish Countess;' a performance which his countrymen have esteemed more for the design of the moralist, than the execution of the writer. Notwithstanding the cheerful and diver-

sified nature of his pursuits, the young author seems to have been subject to painful attacks of that mental disorder, which has so often and so fatally humbled the pride of genius.

'Gellert was, even so early as this period of his life, subject to those distressing attacks of melancholy which so much embittered his days. Notwithstanding the strictest regimen, notwithstanding frequent exercise, and his attention to avoid excess of application, he never could attain to procure himself a more confirmed state of health. Already one portion of his days, days so useful to society, were days of suffering. His virtue and his piety furnished him with the necessary courage to support with patience the first attacks of his complaint, and to look forward without terror, to a prospect of long protracted suffering. He sought, in religion, the resources and consolations which might soften a state of painful illness; and his feeling heart, ever alive to the sufferings of his fellow creatures, awakened in his mind the idea of furnishing them with the alleviations he had drawn from that source, by publishing, in 1747, a book, entitled, "*Consolations for Valetudinarians*," which was as eagerly received as his other works, and translated into many different languages. The character of Mentor, in this book, is a picture, the principal features of which Gellert borrowed from himself, a circumstance which makes it the more affecting, as it exhibits a representation of those sufferings, which almost every day of his life renewed.'

In the year 1754, he published a collection of moral and didactic poems, and made some additions to the volumes of his tales. Among these poems the most conspicuous is the *Christian*, of which the following passage contains some account, whilst it conveys a lively picture of the author's moral and religious dispositions.

'It is impossible to read his poem entitled the *Christian*, without forming a wish and a resolution to realize this model. The colouring of this poem might indeed have made more splendour, but the mild mixture of its tints possesses a gentle charm, and a beauty which pleases more and more as we examine it. The sentiments do not arise to enthusiasm and passion; they have rather the warmth of a spring morning, than the glowing heat of a summer's day. Finally, these poems are the touching expression of a true love for virtue, and in Gellert's soul this was a mild and gentle sentiment. He sought, particularly whilst composing the *Christian*, to impress his mind in the most lively manner with a sense of the inestimable blessing of the redemption. This piece was written in the space of eleven days; that is to say, he devoted to it those moments of leisure which the academical labours allowed him. "May I," said he, after having finished it, "reap the first fruits of it myself! May the ideas it develops serve to reanimate me, when I am depressed by melancholy! O God, make it contribute to the good of my soul!"

In 1751, Gellert began to give public lessons in poetry and eloquence to a very numerous audience. The merits of the teacher were generally acknowledged, and his success in consequence was considerable. Still, however, he was oppressed both in mind and body by the terrible malady which hung over him. A history of the origin and progress of this disorder, by a truly sagacious observer, might have formed an interesting addition to the memorials of mental aberrations which have already been compiled. Under the hands of the present biographer, its circumstances are so loosely and monotonously described, the facts relating to it, buried under such a mass of commentary, and clouded by so thick a veil of Lutheran doctrine, that the philosophical inquirer may in vain seek for any clear or satisfactory account of its phenomena.

One of the numerous expedients which Gellert adopted for the removal of his complaints, was a visit to the waters of Carlsbad. From these, however, he derived no relief, whilst the tedious vacancy of life which was there prescribed, seemed rather to confirm his malady. Amongst the epistolary compositions incorporated with his biography, are several in which he describes the proceedings and the characters of his acquaintances in this resort of strangers. Among the most interesting is the account which he communicates to a friend, of his interviews with the celebrated Laudohn.—Vol. i. p. 118.

The peaceful and studious life of Gellert was interrupted by few of those incidents which can excite any considerable degree of interest. Assiduous in the discharge of his professional duties, and diligent in extending the fame of his literary accomplishments, he sought from the public those honours only which were freely accorded, and aspired to those gratifications alone which he had already secured within his reach. Wherever the name of Gellert was pronounced it was accompanied with respect, wherever his writings were perused a still more solid testimony of approbation was afforded. His lectures were not less popular than instructive, and his conversation not less amiable than edifying. His biographer has very imperfectly performed all the more difficult parts which his office required. Through a cloud of moral and religious reflection it is impossible to discern even dimly the features which peculiarly characterized the piety of his subject; or to detect those amiable singularities which he is well known to have possessed. With mistaken zeal, the worthy writer has sought rather to improve the morals and enlighten the faith of his readers, than to

exhibit before their eyes an entire and authentic representation of his hero. An uniform mass of colouring, without shade, and with dubious outline, standing less forward on the canvass than a groupe of ill-chosen and subsidiary forms, can exhibit neither a faithful nor suitable portrait; and if in applying this illustration to the piece before us, we could inspire an abler artist with the desire of executing a more finished work, we should no longer hesitate to pronounce it perfectly correct. Compelled therefore, as we now are, to leave the character of the amiable and learned Professor in that obscurity which his biographer has thrown over it, we have only to notice the lamented termination of his life in the year 1769, after a long scene of sickness and despondency.

Of the three volumes under review, the *Life of Gellert* occupies the greater part of the first; whilst the two others comprehend 'The Course of Moral Lessons delivered by him in the University of Leipsic.' The general character and merits of these moral lessons are so well known, that we cannot detain our readers by a formal annunciation of them. Purity and even tenderness of sentiment, sobriety of thought, a chaste and elevated piety, are the precious qualifications which adapt them to inform and delight. The wisest of men may be instructed by them in the most essential branch of wisdom, the knowledge of himself; the best of men may be improved by them in the only department of virtue—practical excellence. It may be well, however, to warn those who expect extraordinary vigour of thought, or brilliancy of wit, that they must not look for them in the pages of a correct and sober philosopher. The refined gratifications which literary epicures sometimes exclusively seek, are indeed rarely furnished by such writers, many of whom, along with our author, have boldly declared that they write rather for the *unlearned* than the *learned*.

ART. IV.—*Επεα πτερόεντα*; or, the *Diversions of Purley*.

(Concluded from p. 285.)

IF we had continued our journey through this volume in the manner we began it, we should have inflicted on our readers the weariness which we have often ourselves experienced.

We shall therefore only select such passages as refer to principles of importance, either in grammar or philosophy, and conclude with our general sentiments of the work.

The fifth chapter is thus opened :

'F. I STILL wish for an explanation of one word more ; which, on account of its extreme importance, ought not to be omitted. What is TRUTH ?

'You know, when Pilate had asked the same question, he went out and would not stay for the answer.* And from that time to this, no answer has been given. And from that time to this, mankind have been wrangling and tearing each other to pieces for the TRUTH, without once considering the meaning of the word.

'H. In the Gospel of John, it is as you have stated. But in the gospel of Nichodemus (which, I doubt not, had originally its full share in the conversion of the world to christianity†) Pilate awaits the answer, and has it.—“Thou sayest that I am a kynge, and to that I was borne, and for to declare to the worlde that who soo be of TROUTH wyll here my worde. Than sayd Pylate, What is TROUTH, By thy worde there is but lytell TROUTH in the worlde. Our lorde sayd to Pylate, Understande TROUTH how that it is judged in erth of them that dwell therein.”

Nychodemus Gospell. chap. 2.

'F. Well, What say you to it ?

'H. That the story is better told by John : for the answer was not worth the staying for.'

Then why swell out your book by inserting it ? Oh ! but there is an indirect blow at the canonical gospels. He however recollects himself—'And yet there is something in it, perhaps ; for it declares that *Truth* is judged in erth of them that dwell therein.' He then derives *True* from an Anglo-Saxon word, meaning *confidere*, to think, to believe firmly, to be thoroughly persuaded of, *To Trow*. p. 402, &c.

'Marke it, Nuncle.

Haue more then thou showest,

Speake lesse then thou knowest,

Lend lesse then thou owest,

Ride more then thou goest,

Leaine more then thou TROWEST.'

Lear. pag. 288.

'This past participle was antiently written TREW ; which is the regular past tense of TROW. As the verbs *To Blow*, to *Crow*, to

* See *John* xviii, 38. 'What is Truth ? said jesting Pilate ; and would not stay for an answer.' *Bacon's Essays*.

† Nichodemus was the Patron Apostle of our ancestors the Anglosaxons and their immediate descendants : his gospel was their favourite authority : and it was translated for their use, both into Anglosaxon and into old English ; which translations still remain, and the latter of them was one amongst the first books printed. By Wynkyn de Worde. Anno. 1511.

Grow, to Know, to Throw, give us in the past tense, *Blew, Crew, Grew, Knew, Threw*. Of which had the learned Dr. Gil been aware, he would not, in his *Logonomia Anglica*, pag. 64, have told us that *TRU*, ratus, was "*verbale anomalum* of I *TROU*, reor."

'Of this I need not give you any instances; because the word is perpetually written *TREW*, by all our ancient authors in prose and verse, from the time of Edward the third to Edward the sixth.

'*TRUE*, as we now write it; or *TREW*, as it was formerly written, means simply and merely—That which is *TROWED*.* And, instead of its being a rare commodity upon earth, except only in words, there is nothing but *TRUTH* in the world.'

In this paragraph, Mr. Tooke decides on his own philosophical pretensions. *TRUTH* is not what any one may *trowe*, for in that case no man can ever have *trowed* falsehood—but *TRUTH*, in the *abstract*; a term which we must endeavour to rescue from the sophistical barbarism of Mr. Tooke's philosophy, is the exact *AFFINITY* of intellectual and moral, as well as of natural circumstances. Men have *trowed* the grossest errors concerning the phenomena of nature, until experiments have ascertained the *TRUTH*, i. e. their causes and effects, and the relations of those causes and effects; and the *TRUTH* has been very different from what has been *trowed*. It is so in the intellectual and moral world. Propositions and maxims have been *trowed*, which are extremely different from the intellectual and moral truth, when ascertained by a just experience. It is this *ACCORDANCE* of principles and actions with the construction of our natures, and with the constitutions and laws of our countries, to which the general and abstract idea of *TRUTH* is annexed; and the word is the sign of the general idea, not of the particular persuasion, fancy, or imagination of the individual. Mr. Tooke therefore speaks like a mere grammarian, when giving the definition of truth; as indeed he does on all occasions, even when he assumes the most decisive and dogmatic tone of the profound philosopher.

'That every man, in his communication with others, should speak that which he *TROWETH*, is of so great importance to mankind; that it ought not to surprize us, if we find the most extravagant and exaggerated praises bestowed upon *TRUTH*. But *TRUTH* supposes mankind: *for whom* and *by whom* alone the word is formed and *to whom* only it is applicable. If no man, no *TRUTH*. There is therefore no such thing as eternal, immutable, everlasting *TRUTH*; unless mankind, *such as they are at present*, be also eternal, immu-

* Mer. Casaubon derives *TRUE* from the Greek *αληθεια*; and *αληθεια* from *αληθς*, *isapavidus*.

table, and everlasting. Two persons may contradict each other, and yet both speak TRUTH: for the TRUTH of one person may be opposite to the TRUTH of another. To speak TRUTH may be a vice as well as a virtue: for there are many occasions where it ought not to be spoken.'

There is something like philosophy in this passage, but it is an imitation of that Scottish scepticism and quibbling which have of late degraded and corrupted all our principles and morals. To affirm that we speak truth when we speak error, because we *throw* error to be truth, may serve as a witticism in Joe Miller, or it may ornament the ribaldry which is now hailed as oratory in parliaments and senates; but in a philosophical inquiry conducted by a genuine disciple of Locke, it will excite only disgust and contempt. Moral principles and actions are as correctly suited to our nature as food to our stomachs, and pleasures to our senses, and moral truth is but another word for that aptitude; it is as fixed and permanent as that nature, and if that nature be eternal, truth must be eternal. It may be mistaken, perverted, and depraved; and as the human stomach may be brought to substitute brandy for milk, the human mind may be brought to substitute moral evil for moral good, and to *throw* error for TRUTH. Still the general relations of mind, principle, and action, are the same; and though ninety-nine in a hundred may *throw* error, TRUTH remains unaffected in its just claim to preference, though it be discerned only by one.

This is another instance in which a verbal quibble is unavailing against the feeling, experience, and determination of the human mind.

Our author deigns to bestow on Mr. Locke something like praise in the following note: (p. 406)

'Mr. Locke, in the second book of his Essay, chap. xxxii. treats of *True and False* ideas: and is much distressed throughout the whole chapter; because he had not in his mind any determinate meaning of the word TRUE.

'In section 2, he says——"Both ideas and words may be said to be true in a *metaphysical* sense of the word TRUTH; as all other THINGS, that any way EXIST, are said to be true; i. e. REALLY to BE such as they EXIST."

'In section 26, he says——"Upon the whole matter, I think that our ideas, as they are considered by the mind, either in reference to the proper signification of their names, or in reference to the REALITY of THINGS, may very fitly be call'd RIGHT or WRONG ideas. But if any one had rather call them TRUE OR FALSE, 'tis fit he use a liberty, which every one has, to call things by those names he thinks best."

'If that excellent man had himself followed here the advice which, in the ninth chapter of his third book, sect. 16. he gave to his disputing friends concerning the word *Liquor*. If he had followed his own rule, previously to writing about TRUE and FALSE ideas; and had determined what meaning he applied to TRUE, BEING, THING, REAL, RIGHT, WRONG; he could not have written the above quoted sentences: which exceedingly distress the reader, who searches for a meaning where there is none to be found.'

This is what may be called *civil impudence*. We will venture to affirm that no sober inquirer, no truly philosophical mind, has ever been distressed by the passages quoted from the Essay of Mr. Locke. They are candid apologies for the imperfection of languages, as containing the signs of our ideas; which ideas he rightly states to be true or false in relation to their objects.

But Mr. Tooke thinks that if Mr. Locke had traced Truth into Trowe, and determined it to be what any man or every man imagined it to be, he would have saved himself and the reader trouble. That WE TROWE: for there would have been no subject of inquiry.

Mr. Tooke sometimes affirms words to be representations of ideas; and yet treats the inquiry into the truth and falsehood of ideas, as frivolous.

This is mere sophistry, and the object is to give importance to the art of etymology.

The convenient Dialogist ventures to object, as we do.

'Be it so. But you have not answered my original question. I asked the meaning of the abstract TRUTH; and you have attempted to explain the concrete TRUE. Is TRUTH also a participle?

'H. No. Like *North* (which I mentioned before) it is the third person singular of the indicative TROW. It was formerly written *Troweth*, *Trowth*, *Trouht*, and *Troth*. And it means (aliquid, any thing, something,) that which one TROWETH. i. e. thinketh, or firmly believeth.'

This is the sort of etymological garbage which the author would substitute for philosophy. And he has the impudence to add in a note, 'If Mr. Wollaston had first settled the meaning of the word, he would not have made TRUTH the basis of his system.'

Mr. Tooke must be extremely ignorant as a philosopher, if he does not know that TRUTH in the abstract, not the *trowth* of an individual, is the basis of all systems, physical, moral, and political, and that the treatise of Wollaston would have had no subject if he had not made the assumption. But he seems disposed to bring us back not only into

the circumlocutions and barbarisms of the language of ſavages, but into thoſe of their manners, which attempted to poſſeſs the qualities of others by murdering their perſons or their reputations.

The ſixth chapter, OF ADJECTIVES, is a tiſſue of pertneſſes and impertinences on Dr. Lowth, Mr Harris, &c.

That adjectives, like all other words, are derived from nouns, and that every word muſt have been the name of a thing, is not a diſcovery by Mr. Tooke. Indeed he alludes to ſeveral indirect authorities, but parades and dictates with the air of a maſter. Gunter Browne, in a ſmall treatiſe, published a few years ago, called '*Hermes Unmaſked*,' has treated this ſubject fully, but with the flippancy of the Wimbledon ſchool. His principal object ſeems to be revenge on Dr. Vincent for the flagellations he formerly received from him at Weſtminſter ſchool; and he certainly expoſes to juſt ridicule the Doctor's attempt to trace the origin of articulate language.

But in giving proofs that all words are derived from nouns, he relates the firſt efforts of his children to deſcribe events by the junction of two or three nouns. Mr. Tooke has taken off the cream of this little book, without referring to it, or mentioning the name of Browne. The book has had but little circulation, and if we had not ſeen it in Mr. Tooke's poſſeſſion, we might have imagined, though the ſentiments are ſimilar, that he had not peruſed it.

Browne ſays, and every old nurse will alſo ſay, that children always begin by aſſociating nouns, unadjectived; and inſtead of ſaying, 'wood is burning,' or 'milk is warm,' ſay 'wood fire,' 'milk fire,' &c.

To ſuch facts we can have no objection, as mere facts; but expreſſions of invective againſt thoſe who ſtate the changes of nouns in the ſeveral parts of ſpeech as improvements, are extremely offensive, as they are extremely illiberal and unjuſt.

Mr. Harris and Dr. Lowth are not inquiring into the etymology of words, but into the propriety of their places and uſes in a ſentence; and into the denominations given them from the occupation of thoſe places. It is highly unjuſt and impertinent to ridicule and degrade them, becauſe they omit what they never had in contemplation, and what they muſt have deemed matters of mere curioſity.

The reader may judge by the following paſſages, and they are among the beſt of the book.

'H. Well. I care not whether you call it *Subſtance* or *Effence* or *Accident*, that is attributed. Something muſt be attributed, and

therefore denoted by every adjective. And *Essence*, *Substance* and *Accident*, are all likewise denoted by substantives—by *grammatical* substantives at least. For, pray, what is Scaliger's own consequence from the words you have quoted? That *Whiteness* is not a *substantive*, but *nomen essentiale*. By which reasoning, you see, the far greater part of *grammatical* substantives are at once discarded, and become *accidentalia*, or philosophical adjectives. But that is not all the mischief: for the same kind of reasoning will likewise make a great number of the most common *grammatical* adjectives become philosophical substantives, as denoting *substances*. For both *Substances* and *Essences* (if you choose to have those terms, those *ignes fatuos*) are equally and indifferently denoted sometimes by *grammatical* substantives and sometimes by *grammatical* adjectives.

He proceeds with the same trivial pomposity:

'And this difficulty has at all times puzzled all the grammarians who have attempted to account for the parts of speech by the single difference of the *Things* or *Ideas* of which the different sorts of words were supposed to be the signs. And though every one who has made the attempt, has found it miscarry in his hands; still each has pursued the beaten track, and employed his time and pains to establish a criterion which, in the conclusion, each has uniformly abandoned. And they all come at last to such paltry jargon as this of the authors of the *Encyclopedie*—"Cessont des Noms substantifs par imitation." They must equally be obliged to acknowledge that *substantial* adjectives are also des Noms adjectifs par imitation. Thus essential terms are *grammatical* substantives only by imitation: and *substantial* terms are *grammatical* adjectives only by imitation: and unfortunately this does not happen only now and then, like an exception to a general rule; but this perplexing *imitation* is so universally practised, that there is not any *Accident* whatever which has not a *grammatical* substantive for its sign, when it is not attributed: nor is there any *Substance* whatever which may not have a *grammatical* adjective for its sign, when there is occasion to attribute it. They are therefore forced to give up at last every philosophical difference between the parts of speech, which they had at first laid down as the cause of the distinction; and are obliged to allow that the same words (without any alteration in their meaning) are sometimes of one part of speech and sometimes of another.—"Ces mots sont pris tantôt adjectivement, tantôt substantivement. Cela depend de leur service. Qualifient-ils? Ils sont adjectifs. Designent-ils des individus? Ils sont donc substantifs."

The author concludes his truisms and witticisms on this subject, in the following consolatory prophecy to the believers in a millennium on Wimbledon principles.

'If in what I have said of the *adjective*, I have expressed myself clearly and satisfactorily, you will easily observe, that *adjectives*, though convenient abbreviations, are not *necessary* to language; and

are therefore not ranked by me amongst the *parts of speech*. And perhaps you will perceive in this useful and simple contrivance of language, (a contrivance of *language*, which is no part of *speech*!!) 'one of the foundations of those *heaps* of false philosophy and obscurity (because mistaken) metaphysic, with which we have been bewildered. You will soon know what to do with all the technical impertinences about *Qualities, Accidents, Substantives, Substrata, Essence*, the *adjunct Natures* of things, &c. &c. And will, I doubt not, cheerfully proceed with me, in some future conversation, to "a very different sort of Logic and Critic than what we have hitherto been acquainted with." Of which, a knowledge of the nature of language and of the meaning of words, is a necessary forerunner." p. 459.

The faithful may therefore live in hope; and such metaphysicians as *Thomas Taylor* must be in apprehension and jeopardy. We are of those *blessed* who have no expectations, and therefore shall not be disappointed.

In the seventh chapter, the philosophical verbotomists consider the PARTICIPLE; and the baronet, borrowing a little wit from his master (which no doubt he pays in some other way) calls the participle a *Mule*, which is the best thing in the chapter.

In the next chapter, he has several just observations on the subject of abbreviations, but they are too numerous and tedious. To relieve the reader's weariness, the bold baronet turns upon his master, and asks (p. 490)

'F. Do you then propose to reform these abuses?

'H. Reform! God forbid. I tremble at the very name of Reform. The Scotch and the English lawyer in conjunction, and with both the Indies in their patronage, point to the *Ecce Homo* with a sneer; and insultingly bid us—"Behold the fate of a Reformer!" No—with our eyes open to the condition of them all, you know that your friend Bosville and I (well paired!) 'have entered into a strict engagement; (not money-bonds, we trust) 'to belong for ever to the established government, to the established church, and to the established language of our country: because they are established. Establish what you please: do but establish; and, whilst that establishment shall last, we shall be perfectly convinced of its propriety.

'No. I shall venture no farther than to explain the nature and convenience of these abbreviations. And I venture so far, only because our religious and devout have not yet passed an act to restrain me individually to the Liturgy (as a sort of *half-sacrament*) and to forbid my meddling with any words out of it.

'F. However fearful and backward you may be, or pretend to be, upon the occasion, I do not think a slow reform either dangerous or difficult or unlikely in this particular. Your principle is simple

and incontestable:—One word or one termination should be used with one signification and for one purpose.'

What a lesson this passage holds out to reformers! What an example of latitude and elasticity of conscience in such *eminent sages* as Bosville and Horne Tooke! What encouragement to rich men to bleed freely—to be happily fraternized, and see their names printed in great books. This is laying out money and supplying forage to good account. He proceeds (in page 493):

'Take notice, I am not a partner in your proposal. The corruption of most of these words is now so inveterate, that those authors must be very hardy indeed who would risque the ridicule of the innovation: and their numbers and merit must be great to succeed in any reformation of the language: or in any other reformation in England, if Reason and Truth are the only bribes they have to offer.'

and the volume terminates thus:

'Now in regard to all these which I have mentioned, and many other abbreviations which I have not yet mentioned; our modern English authors (not being aware of what the language had gained) have been much divided in their opinions: whether we should praise or censure those who, by adopting a great number of foreign words and incorporating them into the old Anglosaxon language, have by degrees produced the modern English. While some have called this *Enriching*, others have called it *Deforming* the original language of our ancestors: which these latter affirm to have been sufficiently adapted to composition to have expressed with equal advantage, propriety, and precision, by words from its own source, all that we can now do by our foreign helps. But in their declamations (for they cannot be called arguments) on this subject, it is evident that, on both sides, they confined themselves to the consideration merely of *complex terms*, and never dreamed of the abbreviations in the *manner of signification* of words. Which latter has however been a much more abundant cause of borrowing foreign words than the former. And indeed it is true that almost all the *complex terms* (merely as such) which we have adopted from other languages, might be, and many of them were, better expressed in the Anglosaxon:—I mean, better for an Anglosaxon: because more intelligible to him, and more homogeneous with the rest of his language. Yet I am of opinion (but on different ground from any taken by the declaimers on either side) that those who by thus borrowing have produced our present English speech, deserve from us, but in a very different degree, both thanks and censure. Great thanks, in that they have introduced into the English some most useful *abbreviations in manner of signification*; which the Anglosaxon, as well as all the other Northern languages wanted: and *some* censure in that they have done this incompletely, and in an improper manner. The fact certainly is, that our predecessors did not themselves know what they were

doing; any more than their successors seem to have known hitherto the real importance and benefit of what has been done. And of this the Grammars and Philosophy both of ancients and moderns are a sufficient proof. An oversight much to be deplored: for I am strongly persuaded (and I think I have good reason to be so) that had the Greek and Latin Grammarians known and explained the nature and intrinsic value of the riches of their own language, neither would their descendants have lost any of those advantages, nor would the languages of Europe have been at this day in the corrupt and deficient state in which we, more and less, find them. For those languages which have borrowed these abbreviations, would have avoided the partiality and patchwork, as well as the corruptions and improprieties with which they now abound, and those living languages of Europe which still want these advantages wholly, would long ere this have entirely supplied their defects.

'F. It seems to me that you rather exaggerate the importance of these abbreviations. Can it be of such mighty consequence to gain a little time in communication?

'H. Even that is important. But it rests not there. A short, close, and compact method of speech, answers the purpose of a map upon a reduced scale: it assists greatly the comprehension of our understanding: and, in general reasoning, frequently enables us, at one glance, to take in very numerous and distant important relations and conclusions, which would otherwise totally escape us. But this objection comes to me with an ill grace from you, who have expressed such frequent nausea and disgust at the any-lengthian Lord with his numerous strings, that excellent political swimmer: whose tedious reasons, you have often complained, are as—"two grains of wheat hid in two bushels of chaffe."

'And here, if you please, we will conclude our discussion for the present.

'F. No. If you finish thus, you will leave me much unsatisfied; nor shall I think myself fairly treated by you.

'You have told me that a *Verb* is (as every word also must be) a *Noun*; but you added, that it is also *something more*: and that the title of *Verb* was given to it, on account of that distinguishing *something more* than the mere nouns convey. You have then proceeded to the simple *Verb* *adjectived*, and to the different *adjectived Moods*, and to the different *adjectived Tenses* of the verb. But you have not all the while explained to me what you mean by the naked simple *Verb unadjectived*. Nor have you uttered a single syllable concerning that *something* which the naked verb unattended by *Mood*, *Tense*, *Number*, *Person*, and *Gender*, (which last also some languages add to it) signifies *More* or *Besides* the mere *Noun*.

'What is the *Verb*? What is that peculiar differential circumstance which, added to the definition of a *Noun*, constitutes the *Verb*?

'Is the *Verb*, 1. "*Dictio variabilis, quæ significat actionem aut passionem.*"

'Or, 2. "*Dictio variabilis per modos.*"

* Or, 3. "Quod adsignificat tempus sine casu."

* Or, 4. "Quod agere, pati, vel esse, significat."

* Or, 5. "Nota rei sub tempore."

* Or, 6. "Pars orationis præcipua sine casu."

* Or, 7. "An Assertion."

* Or, 8. "Nihil significans, et quasi nexus et copula, ut verba alia quasi animaret."

* Or, 9. "Un mot declinable indeterminatif."

* Or, 10. "Un mot qui presente à l'esprit un être indéterminé, designé seulement par l'idée générale de l'existence sous une relation à une modification."

* Or, 11. —————

* *H.* A truce, a truce.—I know you are not serious in laying this trash before me: for you could never yet for a moment bear a negative or a *quasi* in a definition. I perceive whither you would lead me; but I am not in the humour at present to discuss with you the meaning of Mr. Harris's—"Whatever a *thing* may *Be*, it must first of necessity *Be*, before it can possibly *Be* any *thing* ELSE." With which precious jargon he commences his account of the *Verb*. No, No. We will leave off here for the present. It is true that my evening is now fully come, and the night fast approaching; yet if we shall have a tolerably lengthened twilight, we may still perhaps find time enough for a farther conversation on this subject: And finally (if the times will bear it) to apply this system of language to all the different systems of Metaphysical (i. e. verbal) Imposture.

We have inserted this large extract, as it is a complete and favourable summary of the professed views of Mr. Tooke. That these views may be attended with utility, we are ready to acknowledge; but that they will be promoted by satirical personalities, or by bitter allusions to the struggles of political parties, we need not be at the trouble of denying.

That Mr. Tooke may have been harshly treated as a political partizan, by men who had opposite interests as political partizans, is very probable; and it is very probable that, though Mr. Tooke may not have deserved, he may have provoked that usage. We believe it to be a general opinion, that by exciting false alarms in an administration that was easily alarmed, he was the indirect occasion of many of those laws which dishonoured our public code, without being of any utility to the administration which introduced them.

The peculiar faculties of Mr. Horne Tooke as a politician seem to be to excite alarms, and to keep up a perpetual irritation, where the evil has either been imaginary, or it has spent itself, or it has been remedied. His political creed, we believe, nobody ever understood. He talked loudly of an English constitution while he abetted Thomas Paine, who affirmed that the English had no constitution. Lord Shelburne

has been the object of his flattery, and of his bitterest abuse. Mr. Pitt was his idol, and, we believe, received from him the title of heaven-born minister. We shall not repeat the epithets of a contrary nature, which Mr. Tooke has since annexed to his name. Mr. Fox has been at different times, an angel of light, and a fiend of darkness. All these variations have followed those of the author's views. Mr. Tooke has talents for the highest situations of public business, if he be compared with those who usually possess them. He has considerable stores of knowledge, and the art of appearing to have much more than he really possesses. He has a familiar, pointed, and sarcastic eloquence, and no scruples of any kind in the use of it. But though he will bear the buffetings of adversity, and the oppressor's wrong, he has not that species of patience which would enable him to toil up the hill of preferment, with the motley fraternity of claimants and intriguers: and when, at the termination of every struggle, he has found himself at the foot of the hill, he has clamoured in the bitterest language, against all those who have been more artful and more successful.

The reader will say, all this is personal. But the book we review is personal. It perpetually alludes to the politics of Mr. Tooke, and to the consequences of those politics to himself.

As an auxiliary to English grammar, and to the future compilers of English dictionaries, the *ENEA IITEPOENTA* will afford valuable materials.

As to the philosophy of the work, we do not hold it in much esteem—for these reasons:

1. Words are not *representations*, but the arbitrary, or perhaps conventional *signs* of ideas.

2. The meaning of a word is not always, perhaps not generally, explained by etymology. We will take a few instances (among the thousands that may be elsewhere collected) from a periodical publication now accidentally lying before us.

EPISCOPUS, among the Romans was a military commission, similar to that of a commissary of provisions.—Can it be applied to our present prelates, as commissaries of spiritual provisions?

ARMS—The artificial arms—were originally offensive instruments; now shields, helmets, &c. are so denominated.

WEAPON—from *Wepa*, a coat—is applied to sword, fire-lock, &c.

TONGUE—from *Tong*, the organ of language—and **LANGUAGE** (*Lingua*), are applied to that vehicle of our thoughts which may be either written, printed, read, or spoken.

Glorious uncertainty of etymology ! It would be a profitable speculation, for moderate fees, to decide controversies by etymology, as they are commonly decided by the quibbles of the law.

3. The effort to resolve the English language into its elementary words in Anglo-Saxon, is a retrograde effort towards barbarism.

We are much indebted to Middleton, Lowth, and even to Dr. Johnson (with all his rumbling pomposity) for approximations in our language to those of Greece and Rome; which men of taste will never abandon for the bald and circumlocutory phraseology of barbarous ages.

But the great defect of the work, is the rejection of general or abstract terms, and the reference of them for explanation to periods, which scarcely admitted of general and abstract ideas.

At this awful period, when France is laying every thing prostrate at its feet, the cabinets of Europe are calling to their aid PUBLIC UNION, and PUBLIC SPIRIT, as the most powerful MORAL CAUSES. No—says Mr. Horne Tooke—there are no moral causes ! What ! when Robespierre, by the operation of FEAR, disposed of the lives and fortunes of 30,000 of people, is not FEAR a MORAL CAUSE ? and when Bonaparte, by a FEAR of another kind, shakes the thrones of kings, and occupies even the dreams of their subjects—is not that FEAR also a MORAL CAUSE ? and where is the dictionary or treatise of etymology, to give the meaning, or the ingredients of this cause ? What would his present friend Mr. Fox say, if Mr. Tooke were to refer him for the ingredients of that PUBLIC SPIRIT which he now courts, to the meaning of the words in Anglo-Saxon ?

England wants only PUBLIC SPIRIT to be SECURE. She has ministers and friends of ministers, sufficient etymologists, to trace the words to all their possible elements. But will they produce that public spirit ? God grant they may ! But certainly not by etymology ; certainly not by the common arts of partizans they can produce it only by the (too-much neglected) SCIENCE OF MORAL CAUSES, to which the school at Wimbledon seems to be a stranger.

ART. V. *Poems; and Runnamede, a Tragedy.* By the Rev. John Logan, F.R.S. Edinburgh, one of the Ministers of Leith. A new Edition, with a Life of the Author. small 8vo. 4s. 6d. Vernor and Hood. 1805.

AS the poems of Logan are not entirely new to the public

eye, our first attentions are due to the editor, who has prefixed a short life of the author, an account of the pieces published, and a few well written observations upon them. The life of a retired votary of the Muses is usually rather meagre of incident: yet this nothing is what the world would be sorry not to know, and are therefore obliged to those who will tell them. It too often happens that in indulging this natural propensity of the public, the biographer and editor, either from his own partial attachment to the author, or from a more interested motive, first wearies us with his circumstantialities, and then compromises the fame of his departed friend by printing any thing and every thing which he ever wrote, or is supposed to have written. We owe therefore a yet farther obligation to the biographer who tells us all that is desirable to be known in few words, and have no less reason than the author himself to thank the editor who selects with judgment and delicacy. So far as these merits extend, they belong to the publisher of the present volume. It is now time to speak of the poet.

' From dazzling deluges of snow,
From summer noon's meridian glow
We turn our aking eye,
To Nature's robe of vernal green,
To the blue curtain all serene
Of an autumnal sky.'

So says Logan (p. 12.); and so turn we our aking eyes from the false refinement, the affected languor, the namby-pamby vapidness, which singly or jointly characterize so many of our modern fashionable verse-makers, to the pages of a poet, who, if not worthy of a place in the highest ranks of genius, discovers at least incontrovertible marks of a pure and chastised taste, keeping the Augustan models in sight, and accompanied with sufficient good-sense not to despise what is good, merely because it is not also new. Our approbation, indeed, is not wholly without drawbacks, as will appear when we descend to particulars: but we will not dissemble that wherever we have the gratification to meet with a style and manner of writing, exempt from epidemic faults, we feel an irresistible partiality and tendency to be pleased, not perhaps altogether defensible in a strict and rigid judge, nor yet wholly inexcusable in an 'arbitrator elegantiarum,' anxious to see the overthrow of false taste and the establishment of the true.

It is easy to feel, but difficult to express definitely, the nice shades and almost evanescent differences of style. If any one doubts this, let him endeavour to annex determini-

nate and distinct ideas to the various qualities of style mentioned by Cicero and Quintilian, and to render in appropriate English the phrases, 'tenue,' 'argutum,' 'subtile,' &c. 'genus dicendi.' Perhaps no attribute of style has been more misapplied and misunderstood than that of simplicity. Had a critic in the time of Pope professed himself an admirer of simple verses, he would (ten to one) have been supposed to mean such poetry as Phillips's *Pastorals*—'O silly I, more silly than my sheep! &c.' And the critic who should in these days declare the same sentiment without adding limitations and exceptions, would run a great risk of being enlisted in that fantastic school, lately sprung up and supported, it must be owned, by considerable talents, which refuses to poetry her old prescriptive right to an appropriate elevation of language, and deems no metrical compositions possessed of the merit of simplicity, but such as are founded on the models of 'Hush a bye, baby!' or 'Goosy, goosy, gander.' It becomes necessary, therefore, when we avow our love of simplicity in poetry, to state that we do not mean by that term any thing incompatible with manly strength of thought, or with nervous and even occasionally figurative diction. It is no less possible in poetry than in common life to be at once, 'in wit a man, simplicity a child.' There are two rocks upon which the pretenders to this virtue have principally stuck. Affectation is one; poverty of thought and want of animation the other. From the first of these charges the poetry of Logan is perfectly exempt. From the second not always so. Like many other writers, in avoiding extravagance and wildness he is occasionally somewhat weak and tame. We every where discern in his compositions marks of a feeling heart, a cultivated taste, and a power of expressing himself with peculiar terseness and ease. But the 'os magna sonaturum,' that grandeur of conception and expression which bears the impress of very exalted genius, the 'thoughts that breathe and words that burn'—the reader of Logan must rarely expect.

'The Braes of Yarrow' is a composition upon which the fame of Logan as a poet chiefly rests, and such is its merit that there is no fear of its not supporting the burthen. It certainly is one of the first ballads in the English language. Every line abounds with true strokes of pathos: every thought is such as would naturally arise from a mind melting with tender regret. The circumstantial mention in the second stanza of the promised milk-white steed, the little page, and the wedding-ring, is in a high degree natural and affecting. The introduction of local superstitions

in the third is excellent, not only in itself, but the impression of horror we receive from the shriek of the ghost, and the doleful groan of the water-wraith, comes with increased effect after the pathetic sweetness of the four preceding lines. The fourth and fifth stanzas are in the genuine ballad style. Though known to every one, we must transcribe them. 'Ille amet qui nunquam amavit, quique amavit nunc amet.'

'His mother from the window look'd
With all the longing of a mother;
His little sister weeping walk'd
The greenwood path to meet her brother:
They sought him east, they sought him west,
They sought him all the forest thorough;
They only saw the cloud of night,
They only heard the roar of Yarrow!

'No longer from thy window look;
Thou hast no son, thou tender mother!
No longer walk, thou lovely maid;
Alas, thou hast no more a brother:
No longer seek him east or west,
And search no more the forest thorough;
For wandering in the night so dark,
He fell a lifeless corse in Yarrow.'

Who does not on reading the two first lines of the above, call to mind that animated description in the 5th chapter of the book of Judges? 'The mother of Sisera looked out at a window, and cried through the lattice, why is his chariot so long in coming,' &c. But there is no need to suppose that the coincidence arose from imitation. Nature is ever the same.

The last stanza is not so good as any of the foregoing. *Marrow*, for 'object of affection,'

'No other youth shall be my *marrow*,'

May be a Scottish phrase; but it sounds very barbarous to our *Suthron* ears. The transition to narrative in the four concluding lines is too abrupt for a ballad: and their being a mere repetition of the first half of the stanza, so immediately after a similar repetition in the two foregoing stanzas, somewhat offends the ear. We could have wished that this last stanza had either been left out, or consisted wholly of lamentation in the first person, closing with the resolution to 'sleep in Yarrow.' We are not so nice as Dr. Johnson in his strictures on Gray's bard, with respect to poetical suicide; but we do think with Dr. Wharton, that in these cases suspense has a better effect than certainty.

Next in merit to the above, stands the dialogue between two lovers, descended of houses that had been long at variance, the lady being supposed to have just left her father's house at night to meet her admirer. She thus begins the dialogue :

' 'Tis midnight dark : 'tis silence deep ;
My father's house is hush'd in sleep ;
In dreams the lover meets his bride,
She sees her lover at her side ;
The mourner's voice is now suppress'd,
Awhile the weary are at rest :
'Tis midnight dark ; 'tis silence deep ;
I only wake, and wake to weep.'

The piece is too long to be given entire. We shall select the following speech of Henry :

' My Harriet, dissipate thy fears,
And let a husband wipe thy tears ;
For ever join'd our fates combine,
And I am yours, and you are mine.
The fires the firmament that rend,
On this devoted head descend,
If e'er in thought from thee I rove,
Or love thee less than now I love !'

Our classical readers will here recollect *Septimius and Acme* :

Ni te perdit amo, atque amare porro
Omnes sum assidue paratus annos, &c.

But nature (we repeat) is ever the same. What follows is pretty and new :

' Altho' our fathers have been foes,
From hatred stronger love arose ;
From adverse briars that threatening stood,
And threw a horror o'er the wood,
Two lovely roses met on high,
Transplanted to a better sky,
And, grafted on one stock, they grow,
In union spring, in beauty blow.'

Again :

' Awake, arise, my wedded wife,
To higher thoughts and happier life !
For thee the marriage feast is spread,
For thee the virgins deck the bed ;
The star of Venus shines above,
And all thy future life is love.

They rise, the dear domestic hours !
 The May of Love unfolds her flowers;
 Youth, beauty, pleasure spread the feast,
 And friendship sits a constant guest ;
 In cheerful peace the morn ascends,
 In wine and love the evening ends ;
 At distance grandeur sheds a ray,
 To gild the evening of our day.
 Connubial love has dearer names,
 And finer ties, and sweeter claims,
 Than e'er unwedded hearts can feel,
 Than wedded hearts can e'er reveal ;
 Pure, as the charities above,
 Rise the sweet sympathies of love ;
 And closer cords than those of life
 Unite the husband to the wife.'

The Hymn to the Sun, from Ossian, shews that Logan was not destitute of an ear for the heroic couplet, though he has seldom adopted this metre.

' Looks from the sky, and laughs the storm away,'

is a good line, as are several others. But upon the whole his *forte* did not lie in this species of verse.

The Ode to the Cuckoo is but indifferent ; yet the following stanza is pleasing, because in it the author evidently drew from nature, not from reading.

' The school-boy, wandering thro' the wood
 To pull the primrose gay,
 Starts the new voice of spring to hear,
 And imitates *thy* lay.'

This, however, is not always the case; for occasionally we are offended with a mixture of ancient and modern mythology, as in the ode written in spring, where we have Pan tuning his pipe in one stanza, and the fairies dancing with their queen in the next. For the same reason we prefer nightingales to Philomelas or even Philomels. It is in vain that precedent is pleaded in excuse for this introduction of exotic legends; for precedent cannot naturalize that which was not nature before.

The hymns have an easier flow of verse, and are of a more poetical texture than these effusions of devotion usually are, which, we are sorry to add, is not saying much for them. It is strange that writers of devotional poetry are so slovenly in their metre; as if the sanctity of the theme wholly dispensed with the spirit of poetry.

The tragedy of Runnamede, which concludes the volume,

is one of those plays which 'strut and fret their hour upon the stage, and then—*are heard no more.*' The editor thinks its failure entirely owing to its terminating happily. We do not think so. On the contrary we believe that the happy termination of a plot, either in a novel or a tragedy, provided the unravelling of it be consonant to probability, increases the pleasure we receive: and, after all, pleasure is the ultimate object actually pursued by the tragic, as well as comic poet, though by different paths. The grand defect of 'Runnemedé' is, that the distress arising from the mistaken suspicions of Elvine, is *too soon* cleared up by his re-appearance upon the stage. It has not time to operate upon the mind. Scarcely have we had leisure to regret his fatal rashness, and to take our handkerchiefs out of our pockets, when—hocus-pocus-like—all is rectified again!—Though this drama has not maintained its place upon the stage, many of its scenes will be read with pleasure in the closet. We occasionally meet with striking passages, as the following, which were it not extravagantly blasphemous, would be admired as highly poetical.

'To me ! I meant not to disclose my birth
Till I had proved it. I have ever been
Discovered by my deeds ; like Him in Heaven,
'That in the majesty of darkness dwells,
But sends the thunder to reveal the God.'

To sum up all (for where real merit occurs, we wish not to be niggard of our praise) we agree with the editor in his preface, that whoever cannot relish the beauties of Logan's poetry, has yet to learn the elements of taste and beauty; and that in the hemisphere of real nature and simplicity, his star shall shine while the 'cloud of night' descends upon 'the Braes of Yarrow.' At the same time we would add that this star must by no means be classed among those of the first magnitude, and is rather to be admired for a soft and silvery lustre than for a dazzling brilliancy. The following ode on the death of a young lady will perhaps confirm the justice of our criticism. It contains indeed but little of the fire of poetry; but it is pleasing and natural, and every feeling reader will subscribe to its truth.

'The peace of Heaven attend thy shade,
My early friend, my favourite maid !
When life was new, companions gay,
We hail'd the morning of our day:
'Ah, with what joy did I behold
The flower of beauty fair unfold !
And fear'd no storm to blast thy bloom,
Or bring thee to an early tomb !

' Untimely gone ! for ever fled
 The roses of the cheek so red ;
 Th' affection warm, the temper mild,
 The sweetness that in sorrow smil'd.

' Alas ! the cheek where beauty glow'd
 The heart where goodness overflow'd,
 A clod amid the valley lies,
 And " dust to dust " the mourner cries.

' O from thy kindred early torn,
 And to thy grave untimely borne !
 Vanish'd for ever from my view,
 Thou sister of my soul, adieu !

' Fair, with my first ideas twin'd,
 Thine image oft will meet my mind ;
 And, while remembrance brings thee near,
 Affection sad will drop a tear.

' How oft does sorrow bend the head,
 Before we dwell among the dead !
 Scarce in the years of manly prime,
 I've often wept the wrecks of time.

' What tragic tears bedew the eye !
 What deaths we suffer ere we die !
 Our broken friendships we deplore,
 And loves of youth that are no more !

' No after-friendship e'er can raise
 Th' endearments of our early days ;
 And ne'er the heart such fondness prove,
 As when it first began to love.

' Affection dies, a vernal flower ;
 And love, the blossom of an hour ;
 The spring of Fancy cares controul,
 And mar the beauty of the soul.

' Versed in the commerce of deceit,
 How soon the heart forgets to beat !
 The blood runs cold at Int'rest's call :—
 They look with equal eyes on all.

' Then lovely Nature is expell'd,
 And friendship is romantic held ;
 Then prudence comes with hundred eyes :
 The veil is rent—the Vision flies.

' The dear illusions will not last ;
 The æra of enchantment's past ;
 The wild romance of life is done ;
 The real history is begun.

' The sallies of the Soul are o'er,
 The feast of Fancy is no more ;

And ill the banquet's supply'd
By form, by gravity, by pride.

• Ye Gods ! whatever ye withhold,
Let my affections ne'er grow old ;
Ne'er may the human glow depart,
Nor Nature yield to frigid Art !

• Still may the generous bosom burn,
Tho' doom'd to bleed o'er beauty's urn ;
And still the friendly face appear,
Tho' moisten'd with a tender tear !

ART. VI. *Researches into the Properties of Spring Water.*
(Concluded from p. 300.)

ART. VII. *Lambe's Treatise on Constitutional Diseases.*
(Concluded from p. 300.)

THE researches into the properties of spring water, led only the van of Dr. Lambe's opinions on the noxious contents of water. His medical and experimental enquiry, presents an array of much more formidable portent. In this work we are not merely induced to suspect, that certain waters may be impregnated with a given poison, such as lead or copper, which will produce many well known and specific effects, when taken into the body, in adequate quantity ; but here a SEPTIC POISON is supposed to be discovered, which is contained in the generality of waters, and this septic poison is asserted to be the cause, from which that host of constitutional diseases originates, which in the Protean shapes of scrophula, of cancer, of consumption, and of gout, have so long tried the patience of the sick, and baffled the skill of the physician. In an enquiry no less distinguished by its novelty than its importance, it behoves us equally to steer clear of credulity and of scepticism ; we shall therefore in the first place give an analysis of the work before us, and then briefly criticise the doctrines.

By the following occurrence the author was first convinced that common water is to be ranked among the substances which have the most direct and powerful influence on the animal economy, and has incited him to attempt a more full and laborious investigation of its properties.

• A lady was occasionally afflicted with very severe pains of the stomach when she lived at a particular house, which had repeatedly left her upon changing her residence. Unable to account for this circumstance, she requested me to examine the water used by the family. It was well tasted, but it had been observed to make the teeth dark.

I used the methods I have described in another place for the detection of metallic matter, but to no purpose. Not being able to divest myself of the suspicion, that some noxious substance must be contained in this water, I evaporated a small portion of it to dryness, and tasted the residuum. Now I observed that, though it hardly impressed the tongue with any other taste than the bitterness of the deliquescent salts, there was a peculiarly disagreeable sense of constriction excited in the fauces, which remained there fixed for a long time. The impression was clearly metallic. Though my mind revolted at the suspicion, I thought I perceived a strong resemblance between this impression and that excited by arsenical salts. I washed out the deliquescent matter, and put the remainder, mixed with a little charcoal powder, between plates of copper, which I exposed to a red heat. The copper received a white stain by this process. A little arsenic was exposed to the same treatment between similar plates. No difference could be observed between these stains in each experiment, unless that the impression made by the residuum of the water, was the more distinct of the two. Thus was a great degree of probability added to the suspicions I had previously entertained.

The conclusions, which from the experiments he has instituted, he thinks himself justified in making, are these :

‘ 1st. That common water gives products much resembling those derived from animal matter. It is probable therefore, that it has received a taint from this matter in a state of decomposition, or in other words, from *putrefaction*.

‘ 2d. The metallic basis of the matter which contaminates common water exactly resembles *arsenicated manganese*.’

This compound he has hitherto been unable to resolve into its elementary parts ; though it has been asserted by Scheele that it may be readily done by heating the compound with charcoal.

‘ 3. The same compound may be discovered in the coal, which remains after the distillation of animal substances and the ashes to which this coal is reducible by incineration.

‘ 4. As all animal matter is derived from the vegetable kingdom, the same substance must enter likewise into the composition of vegetable matter. It may be readily detected in the ashes of pit-coal, and, I doubt not, in common vegetable ashes.’

He has therefore been induced to adopt the following hypothesis as giving an adequate explanation of the generation of human diseases, viz. that the arsenical matter which is diffused throughout all nature, *by decomposition*, becomes active ; that this decomposition is that which takes place in the putrefactive process ; in short, that putrid matter of all kinds acts truly as a poison on the system, and a poison whose nature is arsenical.

Water he apprehends to be the great vehicle of this poi-

son, to which, for the sake of brevity, he has given the name of septic poison.

'I have said, that water is the principal vehicle in which this septic poison is conveyed into the system. The proofs of this and of the other positions, I think it better to throw together at the end of the Inquiry. Taking it for granted in this place, let us consider, that from the creation of mankind, the earth has been more and more covered with animal exuviae. Whatever, therefore, is soluble of these exuviae, must necessarily impregnate that fluid, which percolates the whole surface, and in which the soil is, as it were, infused and macerated. The arts of cultivation, in populous and civilized communities, have increased and diffused the evil, and the seeds of abundance and of destruction are sown by the same hand. This immense mass of animal exuviae, I presume then, to be the grand storehouse of pestilence, which, by the intermedium of water, operates uniformly and incessantly, and undermines, indiscriminately, the strength and stability of the whole society. If similar matter be directly applied, it may be expected to be still more deleterious. Thus I suspect that putrid meat, musty bread, and, in short, every article of diet approaching to corruption, is also a true poison to the human body. But as such matters are received only occasionally and reluctantly, from the disgust which they naturally excite, the effects of them are hardly perceptible in the ordinary circumstances of life. On some occasions, however, those effects become sufficiently obvious. Such are seasons of scarcity or dearth, when, probably, far greater numbers perish from the bad qualities of the provisions than from absolute want.'

Hence therefore he has been induced to recommend the use of pure water, and thinks it indispensable in all chronic diseases; and of so much efficacy that by the help of this simple practice, the most obstinate and intractable diseases may be gradually eradicated.

In order to acquire correct notions of the effects of a course of distilled water, and to watch the changes introduced by it into the habit, he caused a large family to abstain entirely from the use of common water, and use only distilled for several months. From the observations made on this family he concluded that this course operates, first by strengthening the digestive organs, and through them the whole habit of body: and secondly, by changing the composition of the blood, and consequently of the secretions. The first conclusion he formed, from observing that all symptoms of dyspepsia were gradually removed, that the appetite increased, the digestion improved, and that the bowels acted with regularity, instead of requiring the perpetual recurrence to medicine, which is so common an evil. That the composition of the blood is really changed, he concludes, from the change which takes

place in the secretions; the *faeces*, which had been dark and fetid, assuming a healthy colour and consistence, and (which is very striking) all the foulness disappearing from the teeth, the dark matter which soils and incrusts them, wearing away spontaneously, and the complexion becoming clear and fresh. This regimen therefore forms a course which is completely alterant, and which is perhaps the only one in nature which truly merits this denomination.

The theory he has given, extends to the cure of all chronic diseases, and to the formation of the pre-disposition on which the generation of acute or inflammatory diseases depends. But he has confined himself to the consideration of four of the principal symptoms of which he has taken a cursory view. These are scrophula, consumption, cancer, and gout.

Scrophula, by occasionally affecting every part of the human body, he considers as a disease not of the lymphatics only, but of the whole system; and that the lymphatics are affected secondarily, in consequence of the liquid which passes through them being tainted; a taint which he thinks, from many signs, evidently to proceed from what authors have denominated an acrimony of the mass. In addition to his own ideas of the noxious properties of common water, he cites the authority of Heberden, who entertained the same idea but not to an equal extent, and an example of great diminution of scrophula which was observed in the city of Rheims, by the waters of the Vesle being distributed over the place from an hydraulic machine, and the consequent discontinuance of the hard and impure waters which had been previously in use. After adding some other arguments in favour of his doctrine, he concludes:

‘But let us carry this reasoning one step farther. It is not unusual, that out of large families, the greater number perish before puberty; and that some bear deep marks of a scrophulous taint, from which the others are exempt. But can it be believed, that the poison, which is powerful enough to excite scrophula, is absolutely inert upon those who bear no external marks of its action? Is a matter, which in some inflames the emunctories, through which it is secreted, and irritates the lymphatic glands, through which it passes in the course of absorption, is it probable, I say, that this matter is absolutely innoxious upon those, whose fibres are more firm, whose systems are more torpid, or whose glands are less irritable? Surely, such an assumption is repugnant to every law of sound reasoning. On the contrary, if the *data* be granted, we can hardly avoid suspecting, that a substance so active will betray its energy in a variety of forms, and that tribes of diseases, the most dissimilar in

their obvious external characters, may be traced to a common source, and be subdued by a common regimen.

* In addition to the proofs already adduced of the connexion of scrophula with water, we may add, that domesticated animals are subject to it. It affects swine and cats. The farcy of horses is a scrophulous disorder.* I think Mr. Hunter used to observe, in his lectures, that tame monkeys are very subject to it. Sheep have it in all its forms.

* I have not had an opportunity of treating any subject, labouring under pure scrophula, according to the method proposed in this Inquiry. I entertain no doubt, from the changes I have related, which took place in the habit of the little boy, who has undergone this course (see p. 61), that it would yield to this treatment, but there is no reason for supposing that this would happen speedily. On the contrary, cases that are deeply rooted would, probably, demand much patience and perseverance. Medicines, likewise, of which experience has shown the utility, may very properly be combined with the dietetic course. The utility of taking a large proportion of milk (where it could be procured good,) has been often experienced, which is the regimen approaching the nearest to that which I would adopt.

* It must be allowed, that, notwithstanding the singular utility which has been derived, in many scrophulous cases, from the use of the pure natural springs, as the Malvern water, many cases have resisted their power. On this subject it may be observed, first, it has not been understood how slow is the constitutional change introduced by the change of water. Eight or ten months may have great effect in stopping the progress of disease, but it cannot have much in producing a radical change in the animal mass. But, secondly, it is to be suspected, that no natural spring whatever at all approaches the purity of distilled water. They are none of them wholly free from fixed ingredients. But septic poison, or animal and vegetable matter in a state of putrefactive decomposition, exists, probably, in an infinite variety of forms, and, doubtless, in great abundance in the form of gases, or united to æriform fluids. These may be dissolved, and will escape the action of the chemical tests hitherto employed. The following consideration proves, that this is not a mere gratuitous supposition. None of the natural springs have ever been found to produce those extraordinary, and (for a time) those disagreeable changes, which are sometimes the first consequences of the use of perfectly pure water. It must, therefore, follow, that their medicinal power cannot be, by any means, so great.

On Consumption, he declares in favour of the old doctrine of Boerhaave; viz. that its predisposition 'consistit in tenuity-dine vasorum arteriosorum, et in impetu acrioris utriusque sanguinis.'

* Sauvage's Nosologia, vol. ii. p. 543 et 544.

The author has applied his principles in several instances, and as he believes, with all the success that he expected. But he confesses that he had not at the period of his publication had the opportunity of using this method in any confirmed and strongly marked case with proper regularity, and for a due length of time.

On the subject of Cancer the author expresses his belief that it arises from the same source as other constitutional diseases; and seems firmly convinced that it is in our power to eradicate this most deplorable of all maladies; and he observes with great justice, that such subjects are of all others, from the hopelessness of their situation, the most proper of all to try the full effects of the method he has proposed. The foundation of cancer, in common with all chronic diseases, seems to be laid in a derangement of the digestive organs; hence the symptoms which have been called bilious, harass them often for years before the appearance of cancer, continue after it is formed, and increase towards the termination to a degree that is often very distressing. This condition of the stomach and bowels, he feels confident is excited by matter that is received with the *ingesta*.

The method which is proposed has been tried in four cases. In the case of Mrs. J. certainly with some shew of success. If this success be attributed to the abstinence from all water containing the *septic poison*, there can be no hesitation about the course to be pursued. But of these cases we must observe as of all the others contained in the work, that they prove nothing decisive in favour of the point at issue. They prove that certain persons suspected to be affected with cancer, amended, after continuing to drink distilled water for a long time. They do not prove that such persons amended, because a septic poison was prevented from attacking the constitution.

The article Gout is rendered valuable by the history of a case, in which this disease was of long standing, and complicated besides with some other affections, particularly a diseased condition of the tongue, an affection of the head, and a total loss of appetite. The history is given in the words of the patient himself; from which it appears, that all these diseases have slowly and gradually yielded to the method adopted. The course had been pursued for a year and a half, and the success which has attended it, the author thinks, fully confirms the doctrine he has laid down, and justifies him in the confidence he has expressed of the great advantage that will be received from it in all chronic diseases. That Mr. Goring has been relieved exceedingly, cannot be de-

nied. His letter, which we recommend to the perusal of our readers, is satisfactory on this head. But we must again repeat, was this relief obtained by a less quantity of septic poison being taken into the constitution, or by a less quantity of wine, and a larger quantity of pure water being taken into the stomach?

We have been thus copious in our analysis, in order that we might not be supposed to discourage this enquiry, and indeed, that we might display it fairly before our readers. But another and no less essential part of our duty must not be omitted,

On a subject so novel, on which so much is asserted, that admits of no easy or immediate proof, as critics we are bound to step forward with caution, and neither to depress the ardour of the author by churlish discouragement, nor to flatter the hopes of the public by unqualified approbation. The question is of infinite magnitude, not because the reputation of one man is concerned in establishing the merit of a discovery; but because this discovery professes to ascertain the source of some of the most serious evils that befall the individuals of our imperfect race, and promises to relieve them. In the first place, let us look at the fact of discovery: Do the generality of waters contain a septic poison according to the position of Dr. Lambe, or do they not? The next question is, if they do, does this septic poison produce scrophula, &c.? We shall not examine the source from which this septic poison springs, according to the theory, otherwise we should stick fast *in limine*, and abandon the enquiry; for if animal and vegetable matters by decomposition all afford this septic poison, how is it possible that men and animals should escape constitutional diseases? Nor shall we bring against this hypothesis the constant experience of all mankind, that animals drinking the most impure water are little affected by them, having no diseases resembling gout, so far as our knowledge extends. But Dr. Lambe says that he has discovered this septic poison in water, and that he has traced its destructive agency. That the waters examined by Dr. Lambe contained something, which had perhaps not been examined or discerned by former chemists, and that this something, in some of its properties, resembled arsenic, may be allowed. But the enquiry has not gone to a sufficient extent, and the proof wants support and confirmation. That this something is arsenicated manganese, is only suspected from the resemblance of blueness on the glass, and the white spots on the copper, signs which chemically indicate the presence of arsenic in an experiment. But surely from such signs, unsustained by other experiments, it would

be esteemed rash to make any unqualified deductions, even in an ordinary case, much less to build up a system which contradicts the opinion, and tends to alter the habits of the bulk of mankind. Of waters, there is store enough for experiment, and we ought to be cautious and jealous of resemblances and analogies, till they are confirmed by broad and unequivocal facts. Let Dr. Lambe produce a ponderable and active, as well as a visible quantity of his septic poison, and we will be satisfied.

Whether, supposing this septic poison to exist, it be the cause of constitutional diseases, is the next question. That constitutional disorders arise from unwholesome aliment, and from impure water, whether the impurity be a septic poison or not, must be granted. Those unhappy beings, the Goitres and Cretins, perhaps, would have furnished Dr. Lambe with stronger examples than any contained in his book. But that all animated nature should be pervaded by a destructive agent sometimes appearing in one shape, sometimes in another, and in whatsoever shape it appears, corrupting the springs of life—that a dæmon of poison should arise out of the decay of all living things, and, insinuating itself into the means of man's subsistence, should slowly and silently sap the foundations of his health, is a doctrine so alarming that at least he ought to receive some precise instruction how to detect, and how to counteract the mischief. Of most other poisons we know the symptoms; we can discriminate arsenic, mercury, copper, and lead, from opium, laurel water, aconite, and tobacco. The poisons producing ulcerations, have also their decisive marks, which leave no doubt as to their dijudication, in the minds of intelligent and scientific observers. In the *septic poison* there is no regular chain of notices, no individual marks, no separate character. According to the predisposition to constitutional disease, it produces either scrophula, consumption, cancer, or gout;

Omnia transformat sese in miracula rerum.

Of such a poison, the existence is not supported by any one analogy; we must therefore suspend our acquiescence in the doctrine of the learned author, until we have more regular and undeniable notices of its solidity and truth. To Dr. Lambe's theory of the production of diseases, independently of the septic poison, there is also great objection. He introduces the humoral pathology of Boerhaave, and the atrabiliary system of the ancients, nearly without any modification. Surely this doctrine cannot pass at the present day, without some discussion: on account of room we must content ourselves

with barely alluding to its admission. Here then we rest. We are indebted to Dr. Lambe for a book ably composed, for an enquiry in the highest degree curious and interesting. But he has not fully made out his case. His experiments and his examples furnish only probabilities; there are no facts which undeniably substantiate his doctrine. A septic poison *may* be contained in the generality of waters; this septic poison *may* be *one* agent in the production of constitutional diseases. Under no circumstances can we concede that it is the *only* agent. Even granting Dr. L. all that he claims, his method of cure is too much narrowed by his hypothesis. We do not mean to dispute, that distilled water may be useful in diseases, as recommended by Dr. L. To its use there can never be any objection; nay more, from its use there is an obvious benefit. The action of *impure* water, whatsoever it be, is precluded from taking effect. The salutary habit of drinking water, and consequently of drinking a smaller quantity of fermented liquor, is established; and to many individuals such a plan will be completely alterative, and supersede all other application. It cannot however in the cure of diseases exclude all other agency, temperature, diet, &c. &c. We grant that it is a simple and a sovereign remedy, but it not only admits, it requires auxiliaries. In regard to the whole question, we hope that further researches will be made, and in the mean time that the subject will be discussed with temper and moderation. Candour must admit that whatsoever be the grounds of his hypothesis, Dr. Lambe's method of cure can do no harm. And in this and all other discussions, let it be remembered, that violence and revilings only tend to increase the fever and irritation of error; whereas moderation, gentleness, and time, will destroy every thing but the truth.

ART. VIII.—*Philosophical Transactions of the Royal Society of London, for the Year 1805. Part II.* 4to. 10s. 6d. Nicol. 1805.

ART. 9. Abstract of Observations on a Diurnal Variation of the Barometer between the Tropics. By J. Horsburgh, Esq. in a letter to Henry Cavendish, Esq. F. R. S.—Mr. Horsburgh has been a very assiduous observer of the phenomena of the barometer, and has with some success pointed out a peculiarity respecting the motion of the mercury in it, when placed on any part of the surface of the ocean within certain latitudes, which has not before this time attracted the attention

of philosophers. It appears that from 26° on the north side, to about 27° on the south side of the equator, the mercury in settled weather regularly fell from noon till four P. M. from that hour till nine or ten P. M. and rose again and remained stationary till midnight, at which time it again began to fall, and continued so to do till four A. M. when it was as low as at four P. M.; it then rose till seven or eight o'clock, and afterwards remained stationary till noon. Out of the latitudes stated, these regular variations could not be observed, and what is much more surprising, it is only at sea that they happen, and that in the strictest sense. For at Bombay not more than a tendency to these motions could be remarked; whereas, on quitting the harbour of that island they took place with the wonted regularity. The same is true of all other *land*, and, what is more, of all other water, excepting only the ocean. For Mr. Horsburgh has observed that in the river at Canton similar phenomena appeared as on shore. These motions are distinguished by this gentleman, by the term *equatropical*, for brevity's sake as he informs us, though he may be said, at least, to have chosen a very long way of being short. Two points are chiefly remarkable in this paper, the appearance of the *equatropical* motions only near the equator, and the restriction of the phenomena in question, at least to the same extent, to the surface of the ocean. And from these circumstances there appears reason to suppose, that the tides act a part in producing the effect on the mercury, though it may be difficult to account for so considerable a motion as actually occurs. That the barometer should be more influenced in the equatorial regions, does not appear a considerable difficulty, since we know the tides to be highest there. The mercury rose and fell from five to nine hundred parts of an inch, indicating thereby a remarkable change in the pressure of the atmosphere; but it may be inferred, that these motions do not originate solely from *aërial* tides, for in that case these ought to occur on shore as well as at sea; on the other hand, it seems difficult to understand how the influence of the tides of the ocean should be confined solely to the regions of the tropics. Mr. Horsburgh's Observations, however, are likely to prove of much importance to the improvement of meteorological science.

Art. 11. The Physiology of the Stapes, one of the Bones of the Organ of Hearing; deduced from a comparative View of its Structure and Uses in different Animals. By Anthony Carlisle, Esq. F. R. S.—The laborious and indefatigable exertions of Mr. Carlisle deserve the utmost commendation,

and his papers form a most useful and creditable part of the Transactions of our Royal Society. It is justly remarked, that the science of optics has been greatly advanced by the anatomical investigation of the structure of the eye, and it can hardly admit of doubt, that the doctrine of acoustics may receive similar, or at least considerable, improvements from a more accurate knowledge of the structure of the organs of the ear. At all events it is positively certain, that the surgical and medical treatment of the diseases which affect the sense of hearing, now so defective, cannot in any other way be so effectually improved, as by a patient and diligent attention to the most minute particulars of the anatomy of that part of the body. It is, however, by a reference to the figure of the bone which affords the subject of the paper, in the cases of various animals, and by a comparison of the discordant and agreeing circumstances, that Mr. Carlisle has hoped to arrive at some more accurate conclusions regarding the physiology of the stapes, than it has been the lot of previous enquirers to attain. From all his observations this gentleman is led to conclude, that

‘In man and the most numerous orders of mammalia, the figure of the stapes is an accommodation to that degree of lightness, which throughout the series of ossicles seems a requisite condition. It is also a conductor of vibration in common with the other ossicles; but most especially it is designed to press upon the fluid contained in the labyrinth by that action which it receives from the stapedeus muscle, and the hinge-like connection of the straight side of its basis with the fenestra vestibuli; the ultimate effect of which is an increase of the tension of the membranes closing the fenestra cochlear.’

This membrane Mr. C. supposes to receive those vibrations of the air which pass the membrana tympani, without producing consonant motions in the series of ossicula auditus; and in proof of this point, his friend Mr. W. Nicholson was employed to haul Mr. Carlisle's ear to one side, and pour warm water into it by drops, till the external cavity was full. These drops as they fell produced loud sounds, though it is imagined that the water must have greatly impaired, or wholly destroyed the vibrations of the tympanum, which, however, does not appear very obvious. We are happy to observe that a longer work on this subject may be expected from Mr. Carlisle.

Art. 12. On an artificial Substance which possesses the principal characteristic Properties of Tannin. By Charles Hatchett, Esq. F. R. S.—In this paper, which is composed

with the usual accuracy and ingenuity of Mr. Hatchett, a number of experiments is detailed, from which it clearly appears that the action of the nitric acid is able to convert in a great measure into a substance analogous to tannin, all carbonaceous bodies whether of a vegetable, animal, or mineral kind, provided only that they are near enough to the coaly state. For it seems that vegetable and animal productions must be carbonised before they will afford any tannin by the treatment with the nitric acid, and in this manner one piece of skin may be employed to convert another into leather. It is not improbable that advantages of an economical nature may in time be derived from this discovery of Mr. Hatchett.

Art. 13. The Case of a full-grown Woman, in whom the Ovaria were deficient. By Mr. Charles Pears, F. L. S. Communicated by the Right Hon. Sir Joseph Banks, K. B. P. R. S. In this case where the ovaria were deficient, as appeared by dissection, the usual symptoms of puberty had never occurred, and the growth of the uterus itself was so entirely checked, that it did not at the age of twenty-nine exceed the size usual in the infant state. The little Welch woman from whom it was taken was altogether a remarkable personage; she was only four feet six inches in stature, slept well, worked hard, was of a mild but malicious temper, eat little animal food, no vegetables, and only a penny loaf in the week, and to complete all, had a violent aversion to young men.

Art. 15. Description of Malformation in the Heart of an Infant. By Mr. Hugh Chudleigh Standert. Communicated by Anthony Carlisle, Esq. F. R. S.—This is another instance of the non-arterialization of the blood, from a deficiency of the ordinary means for accomplishing that necessary end. There appeared on dissection to be one auricle only, into which the pulmonary veins and venæ cavæ entered, and but one ventricle from which an aorta, but no pulmonary artery could be observed to issue. A peculiar artery arising nearly in the situation of the ductus arteriosus, supplied the lungs with a quantity of blood of not above half the usual quantity. There is nothing very extraordinary in this, at least nothing unprecedented, and surely no ground for wonder, that the respiration, temperature, or muscular action were not materially affected. The purpurescence of the skin, however, so characteristic of the faulty conformation of these organs, was observed; and on the whole we cannot agree with the author, that he has been able to point out any new fact of physiological importance.

Art. 15. On a Method of analyzing Stones containing fixed Alkali, by means of the Boracic Acid. By Humphrey Davy, Esq. F. R. S. Professor of Chemistry in the Royal Institution.—This paper consists of few words, and may be discussed in few. Boracic acid is ignited with the stone to be examined, reduced to powder; nitric acid is boiled on the product, which is then dissolved in water; the earths and metals are precipitated by carbonate of ammonia, and the boracic acid by nitric acid; the fluid is evaporated, and the nitrate of ammonia decomposed by heat, when the nitrate of soda or pot-ash remains. Such is the process proposed, which may probably answer very well, though we would suggest to Mr. Davy from our own observations, that boracic acid is not so easily precipitated as he perhaps imagines. We have found that in boiling water it is easily soluble in great quantity, nearly in an equal part, and even in cold water to a much greater degree than is generally stated.

Art. 17. On the Re-production of Buds. By Thomas Andrew Knight, Esq. F. R. S. In a Letter to the Right Hon. Sir Joseph Banks, &c. &c.—Mr. Knight, whose enquiries are indefatigably directed to develope the mysteries of vegetation, is here employed in discovering from what part of the plant buds are re-produced, as it is notorious that they are from some part, when by design or accident the whole set has been destroyed. Naturalists, it appears, have been at great pains to find out from what source these new buds arise, whether from pre-organized germs, from the bark, or from the medulla. We should suppose that any vascular and active part of a plant might perform this office, and that there is no occasion to restrict the energies of nature to any particular or special mode of procedure. Mr. Knight, however, goes upon the idea, that one part only can be concerned in this process, and he gives experiments to demonstrate that buds may be produced where they cannot have arisen from the bark, and others to prove that the medulla does not always afford their origin. The conclusion from all this is, that buds are generated by central vessels which spring from the lateral orifices of the alburnous tribes. But of these inferences the proof rests entirely on the assumed axiom, that one part only of vegetable bodies can be concerned in this re-production of the buds. These experiments certainly tend to prove nothing more than the possibility of buds arising from more parts than one.

Art. 18. Some Account of two Mummies of the Egyptian Ibis, one of which was in a remarkably perfect State.

By John Pearson, Esq. F. R. S.—Mr. Pearson had an opportunity of examining two mummies, which had been sent to England by the late Major Hayes. It appears that they had been immersed, probably by the original embalmer, in some liquid bituminous substance, which penetrated to every part of their bodies, and appeared to be the chief means of their preservation for so long a period as three thousand years. There is here little discussion which will prove interesting to the naturalist: the subject is rather examined with the eye of the antiquarian. The plumage of one of these birds was white tipped with brown, that of the other brown tipped with white. Mr. Pearson, from these circumstances, conjectures that these two birds may possibly have been the white and black ibis mentioned by antient writers.

Art. 20. On the Magnetic Attraction of Oxydes of Iron. By Timothy Lane, Esq. F. R. S.—Our readers will recollect a paper upon magnetical pyrites by the ingenious Mr. Hatchett, which passed under our inspection in the course of last summer, to the conclusions in which, though we gave our assent in general, we excepted one part where it was endeavoured to be shown that iron was not itself magnetic, unless with the addition of some inflammable body. We then stated our conviction that no proof of any other operation of these inflammable substances had been brought forward, than what arose, or at least might have arisen, from the deoxygenation of the metals. Iron, we all know, is capable of combining with oxygen or with its own oxyde, and operating nevertheless its metallic appearance. Oxygen also is certainly known to prevent the operation of the magnet upon iron. And therefore the addition of an inflammable body may restore or increase the magnetism of iron, by other means than by combining with the iron, to wit, by combining with the oxygen. Had we not happily observed the prior date of this paper, we should have been deeply grieved to observe, that Mr. Timothy Lane had not favoured these our Incubrations with a perusal, the object of his experiments being to confirm and illustrate Mr. Hatchett's, without reference to any objectionable parts of them. Dr. Hatchett prescribes *R Ferni, 3i. Inflammabilis cujuslibet, q. s. tr. S. A. fiat magnes.* Mr. Lane forthwith set to, with mortar and matrass, and after much dust and trouble, produced from an oxyde of iron plus an inflammable plus caloric, a substance attractable by the magnet, which he calls a combination of iron with the inflammable, but which we would denominate either pure iron, or at least, that metal so far de-oxydated as to obey the influence of the loadstone.

All that we are disposed to infer from the fact, if it be one, that oxyde of iron exposed to a clear red heat does not become magnetic, is either that mere caloric will not dissolve the union of iron with oxygen, or at least, that at a red heat that effect cannot be produced. This opinion of Mr. Lane's cannot therefore be admitted without further proof, not of its possibility but of its necessity.

Art. 21. Additional Experiments and Remarks on an artificial Substance which possesses the principal characteristic Properties of Tannin. By Charles Hatchett, Esq. F. R. S.—This is an highly ingenious and valuable paper, and the lovers of chemical science are indebted in no small degree to the able, diligent, and successful exertions of Mr. Hatchett, which must tend with a powerful effect to disengage the chemistry of vegetables from the obscurity with which it has been hitherto surrounded. Mr. H. now observes that his artificial tannin differs from the natural in some respects, especially in its indestructibility by the action of nitric acid, though the different varieties found naturally in vegetables are not themselves equally easily affected by this process. If Mr. H. will not call the newly discovered body tannin, it would at least be advantageous to have some appellation to distinguish it, such as tannescin, till one more indicative of its properties or composition be proposed. We cannot enter into a detail even of the leading points of Mr. Hatchett's numerous experiments, which will notwithstanding afford the greatest instruction and amusement to the reader. But we may observe that tannin or rather tannescin, may be formed not only from any carbonaceous substance, but also from resin, indigo, dragon's-blood, &c. by nitric acid, and in like manner its formation is effected by the action of sulphuric acid upon camphor, elemi, resin, and asafoetida. These different methods, however, do not afford exactly the same product, though the variations are not very considerable. Without entering into a minuteness of analysis inconsistent with our plan, it is not easy to give a complete view of the experiments and observations contained in this paper; of which we shall therefore take leave by expressing our approbation of its contents; further we need not go, to recommend it might be indecorous and must be unnecessary.

Art. 22. On the Discovery of Palladium, with Observations on other Substances found with Platina. By William Hyde Wollaston, M. D. Sec. R. S.—Few occurrences in the chemical department of science have borne a more curi-

ous aspect, or have excited more speculation, than the announcement of the discovery of the substance denominated palladium. Not long ago it was presented to the public for sale as a new metal, at a most enormous price, and under circumstances of considerable suspicion: the name of the original vender was not then known, but it has since been avowed to be that of the author of the present paper, who having discovered this new metal, and prepared a large quantity of it, offered it in this manner to the investigation of the chemists, but by the concealment of its origin reserved to himself the opportunity of examining more at leisure many anomalies which had occurred to him during his researches. The public cannot have forgotten the ingenious attempts of Mr. Chenevix to analyse the palladium, and the conclusion which he formed against its claim to be admitted among the simple metals. That gentleman, in the course of a set of experiments performed with extraordinary diligence, imagined that he had once or twice succeeded in forming palladium by the union of mercury and platina. It is true he could not point out any method for doing this, which could be repeated with certain success. But he asserted with some show of reason, that what had once been effected even by an accident or an unknown process, might again on a more fortunate occasion be performed, and that even an effort of chance demonstrated the possibility of a repetition. It may be recollected that when Mr. Chenevix's paper passed under our inspection, we gave the full value to these considerations, but avowed our opinion that there was more probability of that gentleman having misapprehended the nature of the metallic substance which he produced, than of his having effected the composition of palladium once only in upwards of two hundred experiments, and that also confessedly more by chance than by design.

The present paper of Dr. Wollaston in most respects tends very much to confirm that statement. Like the hungry but playful cat, he has for a moment released his prey from his grasp, prepared to dart upon it again on the first attempt to escape. After sending his palladium abroad into the world to seek its fortune, he has resumed his paternal authority, and reclaimed the object of his care and affection. Under the present circumstances, we are persuaded of his title to distinguish this body by a new name; no sort of proof has been offered of its compound nature, and in all cases of uncertainty it is most philosophical to deny such composition till it is demonstrated. After all we fear that we shall be compelled to admit the existence not only of this palla-

dium, but of all the new metals discovered in the ore of platina; though surely the test of simple bodies cannot proceed thus for ever augmenting, and the art of analysis, we may hope, will yet level with the dust many of the proud pretensions of the present day. How far the decomposition of metals will ever proceed is almost a dangerous speculation; and we feel all the ridicule which overwhelmed the madness of the alchemists, ready to descend upon the head of him who should venture to hint the possibility of a common principle or principles in these bodies, though there are many more improbable suppositions. But that some of them have been unjustly raised to their present rank, we believe to be most certain, though perhaps another century may pass ere our conjectures receive the stamp of truth.

Dr. Wollaston has now greatly facilitated and simplified the method of separating palladium from its native ore. After forming a solution of the crude platina in nitro-muriatic acid, and rendering it neutral either by an alkali, lime or magnesia, mercury, copper, or iron, let prussiate of mercury be added, and prussiate of palladium will in a short time be deposited, of a pale yellowish white colour. This precipitate yields the metal simply by the application of heat, amounting in quantity to about four or five-tenths of the ore dissolved. Though Dr. W. has found the prussiate of mercury peculiarly adapted for the precipitation of palladium, that happens only from the strong affinity of mercury for the prussic acid, thereby preventing the precipitation of all metals but palladium itself; and in proof of this, it is stated that not more than a certain quantity of palladium can be procured by using a larger proportion of the mercurial prussiate. Upon the whole, the proprieties here detected by Dr. W. are amply sufficient to prove the peculiarity of his new metal, and his own very great expertness and ingenuity of analysis. What further investigation of this subject may discover, it would be vain to conjecture. Yet before we conclude we cannot refrain from remarking, that Mr. Chenevix, groping in the dark, hit upon mercury and platina as the elements of palladium, and that Dr. W. has hardly been able to produce any process for the separation of that metal, in which mercury does not meet with platina in some form or other; to say nothing of the original amalgamation, which we know for certain to take place before its removal from the Spanish territories.

Art. 23. Experiments on a Mineral Substance, formerly supposed to be Zeolite, with some Remarks on two Species of Uran-Glimmer. By the Rev. Wm. Gregor. Communicated by

Charles Hatchett, Esq F. R. S.—An analysis of a mineral which is considered to be very nearly, if not entirely the same with the subject of this paper, was published in the first part of the present volume of Transactions, by Mr. Davy. It appears by Mr. Gregor's experiments that that gentleman had arrived nearly at the same conclusions with himself. About 90 per cent. of the whole was found to be of a volatile nature, and to consist of water with some acid dissolved. The solid part was chiefly composed of alumina, with a very little silica and lime. But we cannot receive this as a satisfactory account of this substance, when it is considered that an ingredient so remarkable as a volatile acid, has been left unaccounted for; Mr. Davy has, indeed, given himself no concern about it at all, and Mr. Gregor, who with more care has performed some experiments to determine its nature, has not been successful in referring it to any of the known chemical agents. Under these circumstances we cannot regard the body as analysed, though we do not entertain a doubt that a very short period only will elapse, before the nature of this acid will receive a complete investigation. It is surely worthy of the inquiry, and we believe that nothing but the scarcity of the mineral, or an eagerness to appropriate the honours of the prior discovery, could have induced either Mr. Davy or Mr. Gregor, thus to tempt without gratifying the curiosity of chemists.

ART. IX.—*Thoughts on the relative State of Great Britain and France, at the Close of Mr. Pitt's Life and Administration in 1806.* 8vo. 1s. 6d. Hatchard. 1806.

WE have received much pleasure from the perusal of this little pamphlet, which displays so sensible and liberal a spirit, and is in many parts written with so much propriety and animation, that we feel disposed to allot to it a larger portion of our attention and our review than its size would otherwise demand. The importance of the subject, and the high interest which every thinking individual must take in the present state of Europe, will be an additional justification of our extended criticism. For as the writer properly reminds us, if we contemplate the events which have taken place in Europe, domestic as well as foreign, since the commencement of last October, the history of many years appears to be compressed into the limits of a few weeks. 'It may be asserted,' he observes, 'without either metaphor or ex-

aggregation, that the united reigns of George the First and Second, which comprehended a period not far short of half a century, do not present, in their aggregate, matter so interesting to the felicity, or so important to the interests of mankind, as the last few weeks of the reign of George the Third. Whether we attempt to survey these events as they present themselves to us at the present moment, or to follow them in their future probable consequences, the mind is equally appalled at the prospect. The history of past ages presents nothing which can be compared with the scene passing under our eyes; and those to whom the annals of the European commonwealth are most familiar, turn from it with indifference, while their attention is rivetted by the objects immediately around them.

A considerate person will view the perils that threaten this country neither as an alarmist, nor an enthusiast; with a manly confidence in our resources, if well applied, we agree with our anonymous author, that we may meet without dismay our formidable antagonist, and like our own rocks, uninjured amid the convulsions of nature, smile at the surrounding tempest: but we must not deceive ourselves; let us not, like the thoughtless or ignorant multitude, suffer our resources to be multiplied by the deceitful mirror of ideal patriotism, till we believe that we can surmount, by despising danger.

‘The French *empire* (as it is now denominated), from its magnitude, its influence, its energies, its victories, and its pretensions, may well astonish the stoutest political mind. Its ostensible limits, geographically considered, vast as they are, form its least formidable point of view. The principles of its government, the undefined nature of its plans and objects, which always stretch beyond the apparent motive or pretext, ever employed to veil its secret purposes; the mixture of military despotism and monarchical authority with revolutionary arts, by which it subverts, while it conquers:—this combination of powers, not less profound and subtle, than strong and irresistible, seems to bid defiance to all the attempts made to restrain its progress. To endeavour to deceive ourselves, by averting from it our eyes; or to represent it as not replete with the most imminent, as well as overwhelming danger, would be to impose on our understandings. It must be considered: it must be met; or we shall sink under its attack.’

‘It is not perhaps in the extension of the French empire, simply considered, so much as in the genius and character of its chief, that we see the magnitude of the present impending calamity. If we revolve in our minds the list of his victories and his achievements within the last ten years;—I had almost said within the last ten

weeks ;—and if we reflect upon what comparatively insignificant or inferior princes, the adulation of their subjects and courtiers has conferred the most flattering epithets ; we shall not, if we are candid, be inclined to dispute his title to that of Great. If his feet, like those of Octavius, and of Constantine, stand in blood ; his head is lost in the clouds. Sprung from a private, though not from an obscure family, seated in an island of the Mediterranean, which was long subjected to the tyranny of the Genoese ; he possesses, in an eminent degree, the characteristic vices of a Corsican. But, even these, under the guidance of a vigorous and intelligent mind, may perhaps have oftener aided, than impeded his ambitious projects. Not less profound and subtle in planning, than rapid in executing his plans, he no sooner meditates, than he inflicts the wound. His march from Boulogne to Austerlitz, under all the circumstances of season, distance, and opposition, may be put in competition with any thing furnished by antiquity. His dexterity in moulding, terrifying, and finally coercing the states and princes, with whom he treats or contends has no parallel, I believe, either in antient or in modern history. The ramifications of his Machiavelian and sagacious policy, extend to the extremities of Europe ; and are perhaps most severely felt, where they are least obvious or perceptible. Even those who most detest his machinations, must admit their depth, and must deprecate their effects.

‘ Intimately acquainted with the character of the nation which he governs, aware of the levity, the vanity, and the ostentation, which have ever distinguished them ; he has consulted these foibles, in his selection of the *title* that he arrogates. There is in the *imperial* dignity, a recognised superiority to the *regal*, by the universal consent of mankind. Nations, like individuals, are influenced by names, even more than by things. France, once constituted an *Empire*, can never recede from that pretension, nor sink into the rank of *kingdoms*. Perhaps, a deeper blow was never inflicted on the expatriated family of the Capets, than when Bonaparte assumed the title and the insignia of *Emperor of the French*. Those who attribute this denomination only to motives of personal vanity, can have ill appreciated his profound policy.

‘ In the titles which he *bestows*, no less than in those which he *assumes*, who does not perceive the same systematic intention ? Who does not see the utter impossibility of compelling *kings*, however constituted, to divest themselves of their royalty, to lay aside their crowns, and return into the class of *dukes*, or of *electors* ? Who does not recognise the Roman policy of constituting around him, dependant kings ? Who does not behold in the Kings of Wirtemberg and of Bavaria, the renovated phantoms of Pergamus, and of Bythinia ? Buonaparte does not simply conquer, like Charles the Twelfth. His acquisitions are designed to last for ages. Already, with consummate ability, does he prepare to entwine about his parent stock, the great continental families of the second order ; whom he elevates to the first rank, while he admits them to the distinction

of his alliance. Already the names of Bonaparte, and of Beauharnois, begin to mingle with the most antient houses of the German empire. His roots strike deep in the soil, while sovereign princes repose under his branches, and his summit is invested with all the pomp of majesty.

We shall lay before the reader a brief abstract of the positions maintained by our author, and the arguments he uses to impress deeply on the minds of his countrymen the importance of the present crisis. He calls to our recollection that Europe has been at various periods threatened with the danger of subjection. Within no long space of time, there have been three several æras when universal monarchy appeared to the terrified imaginations of our ancestors, and even to the sober judgment of the wisest statesmen, to have been not far from its realization. But in all those instances, the danger, compared with that which now menaces the civilized world, was an unreal phantom. It was in the reign of Charles V. that Europe first trembled for her independence. Uniting to the Imperial diadem the vast dominions of the Spanish crown in Europe, and the exhaustless resources derived from her newly discovered possessions in the western world; having reduced the independent princes of Germany to a state of vassalage, and carried his great rival, Francis I. a captive to the castle of Madrid, he seemed to be raised too high for opposition or controul; but as that emperor himself observed, 'Fortune, like other females, forsook him in his old age, and attached herself to younger men,' and disease combined with various political causes to extricate Europe from the danger of universal subjection.

His son, Philip the Second, revived his father's gigantic views of empire and aggrandizement. Adding to his paternal territories the sovereignty of Portugal, then in the zenith of her power, and all the treasures of her eastern possessions; on the point of seeing France added to his dominions by the aid of the revolutionists of that period, he inspired for near twenty years, a terror little short of what the Emperor of the French actually diffuses. But the magnanimity of Elizabeth and the spirit of the English nation, the heroism of Henry IV. and the obstinate resistance of the Dutch under the illustrious princes of the house of Orange, overcame the armadas and the armies of Philip, and Europe again was saved.

Louis XIV. renewed the terror, though he did not resume the projects of Charles and of Philip. During the long period that intervened between the peace of Nimeguen

in 1678, to the memorable victory at Blenheim, almost every surrounding state became either his stipendiary or his vassal. Supported in the cabinet and in the field by ministers and generals of distinguished ability, for a period of almost seven and twenty years, he cherished ideas of universal monarchy. But the pertinacity and courage of William the Third retarded his progress, till the genius and talents of Marlborough, conducting a great coalition of sovereigns, finally arrested his further course, and before he descended to the grave, he had the mortification to see his country severely pay the forfeit of his arrogance and ambition.

But the power, the resources, and the territories, which, under Louis XIV. excited so much alarm, are feeble, compared with those possessed by his successor, Napoleon. Perhaps it might not be too much to assert with the author of this pamphlet, that the population and dominions of the French empire are actually doubled since the death of Louis XIV. That monarch, on whatever side he attempted to pass his own frontiers, found barriers, natural and artificial, to arrest the progress of his ambition. If he would invade Italy, after having overcome the snows and precipices of the Alps, he met with fortresses which, as it were, defied attack; a race of hardy mountaineers, trained to war, and conducted by princes in whose line capacity and courage seemed to be almost hereditary. Did he turn his arms against Flanders? Between the two extremities of Luxembourg and Ostend, not fewer than forty fortresses, on which the genius of the ablest engineers had been exhausted, impeded his advances. Or, if he directed his course towards the German frontier, he could not pass the Rhine without meeting obstacles scarcely less formidable at every step, and was obliged to purchase every inch of ground with blood.

But these barriers are swept away. Piedmont, Savoy, and Flanders, are incorporated with the French territory. The Rhine is a river of France; Italy owns the sceptre of Bonaparte. Holland, which so long braved the power of Philip II. and the tyranny of Alva; Switzerland, which triumphed over the princes of Austria and Burgundy, are become virtually provinces of France. The sovereigns of Baden, of Wirtemberg, and of Bavaria, are the lieutenants of the Emperor of the French. Spain and Portugal contribute, either openly or secretly, to the completion of his most unjust and most destructive schemes of conquest. They retain the external form and the empty insignia of independent states, only so long as it may suit his caprice, or be consistent

with his interest. Austria can present no further impediment to his ambition. Bereft of the Tyrol and of Venice, disarmed, plundered, and vanquished, degraded as a military power, she may be said to be extruded from Europe. And if, as a great English statesman has given it as his opinion, she be still the power to whom this country may at some future day look forward for the most certain and effectual support in resisting our natural enemy, that day must be far, far distant.

Such being the fallen situation of states and kingdoms which, till within a few years, acted so important a part in the vast theatre of politics, 'we cannot altogether' (to proceed in the writer's own words)

'We cannot even altogether consider the island which we inhabit, as completely beyond the power of such a mind, or the grasp of such an arm: and it requires all the confidence which we justly repose in our naval superiority, in our insular position, in our attachment to the sovereign and to the constitution, in our national courage, and our vast resources, to enable us to meet without dismay, the approaching conflict with so fierce and so formidable an antagonist.'

'Never, at any former period of time, did invasion approach under a more formidable shape than in 1806! Never could invasion have so able a conductor, or one animated by so many motives to impel him to the attempt! Ambition, vengeance, glory, spoliation, all combine. In the prime of his age, he unites all the energies of body and of mind. Surrounded, like the Macedonian conqueror, by generals of consummate skill, and followed by an army accustomed to consider nothing insurmountable to his genius, he can have no impediments to combat at home. Accountable to no tribunal, he can hazard the most desperate enterprises, secure of impunity. Superintending every movement in person, he commits little to chance, and less to delegated authority. Restrained by no severe rules of political morality; always recurring to fiction and artifice, where force cannot effect his purpose; employing all the engines of sedition and of convulsion; if he cannot conquer, he may nevertheless subvert.'

'Combining the two extremes of despotism and of democracy: an emperor in name, but in act a jacobin; ever affecting to offer peace while he lets loose the ravages of war: courting the people, at the same moment that he insults the sovereign, or outrages the government: brandishing in one hand the sword, but dextrously concealing in the other, the wires of anarchy or revolution: converting the press to every nefarious use, though exclaiming against the abuse of that weapon, when directed to expose his own violations of faith or treaty: greedy of glory, but regardless of reputation; he resembles nothing which Europe has beheld in past times, and can neither be compared to Attila, to Clovis, nor to Charlemagne. We might be

led to fancy that Milton, in describing the King of Terrors, by prophetic anticipation pourtrayed this new monarch; sprung like a phantom, from the ashes of the French Revolution, shadowy, undefinable, and terrific.

—————“The other shape,
If shape it might be called, that shape had none,
Distinguishable in member, joint, or limb :
Or substance might be called, that shadow seemed :
For each seemed either : black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart. What seemed his head,
The likeness of a kingly crown had on——.”

‘Formidable, nevertheless, as he unquestionably is, the machine which he has organized, is infinitely more an object of rational apprehension. Those who fondly suppose that it would not survive his dissolution, either cannot, or will not see the profound ability with which it is constructed and cemented. The death of Bonaparte, which may happen at any moment, in the ordinary course of human events, from the accidents of war, or from domestic treason, might derange, for a short period, the interior wheels; but could not deprive the empire of the *vis insita* by which it is now steadily propelled. As well might the Roman Republic have permanently revived after the assassination of Cæsar, as the house of Bourbon return to France after the death of Bonaparte. The family of Stuart was, it is true, restored in England; but Cromwell had not revolutionized Europe, subverted, and re-created it. Neither his power, his policy, nor his conquests, can enter into any comparison with those of Napoleon. He was only the *Protector* of a single state; and that state an insular one, dis severed from the continent. Bonaparte, however we may denominate him an usurper, or a tyrant, is not less the acknowledged Emperor of France, the King of Italy, and the arbiter of Europe. His political institutions will survive his personal existence; and were he to perish to-morrow, the great dignitaries, military and civil, whom he has raised to the highest rank and offices, would, like the Prætorian guards, infallibly perpetuate their own greatness, by placing on the vacant throne, some member of his family.’

It is truly observed that there remain but five independent monarchies in Europe. Of these, it is manifest that the two Scandinavian powers, Denmark and Sweden, can enter little into any calculations made for repressing the encroachments and the tyranny of France. ‘Russia, it is true,’ proceeds the author, ‘might enter the lists with Bonaparte, and contend single-handed against him; but *Muscovy* is too remote to come into contact with the French empire, unless as an *auxiliary*, (is the author an Irishman?) and how little she has atchieved in that character, recent experience too well demonstrates.’ But he is of opinion on the whole, that we have more to dread

from the alliance of Russia with France in future wars, than to expect from her support. He then throws out some dark and oracular hints relative to the distance of the frontiers of Russia from Delhi, and says that he does 'not think it proper to press heavier upon this delicate chord.' On this subject we shall offer no speculations. Mankind has, for the last fifteen years, been familiarized to revolutions, and it is no long time since the Empress Catharine ordered her armies to hold themselves in readiness to march for India.

The power and resources of Prussia are highly, and we may add, in some respects justly estimated in this pamphlet. 'A prodigious military force, finances well administered, a treasury overflowing, garrisons and fortifications in the highest order, a sovereign beloved by his people,' (is this certain? or has our author been in Prussia?) "a cabinet cautious, politic, circumspect, and vigilant, all these advantages are indisputably to be conceded to Prussia." This we allow. But where is the *mind* to direct these resources, or on whom has the mantle of Frederic descended?

At all events it may safely be concluded that reliance on Prussia must be precarious, and that to repose upon it would argue equal credulity and folly. 'It is not from the continent in its present convulsed and tottering state, that we must look for efficient co-operation, or permanent relief. It is only in our own wisdom, courage, and virtue, that safety is to be found.' (p. 25.)

The haughty spirit of Englishmen is ever disposed to over-rate the power and resources of their country. Proud of our naval superiority, of our wealth, and of our characteristic bravery, we can with difficulty be persuaded to feel a dread of that enemy whom we have so often conquered, and whom every British infant is early taught to despise. Far be it from us to check the ardour, or damp the spirit of the country at so important a crisis, when we stand in need of all its energies. But this is no season for delusive hopes or ungrounded confidence. 'We may triumph on the water, (p. 47.) and other Nelsons may renew other Trafalgars. We may annihilate his (Bonaparte's) navy, and crush his commerce. We may perhaps insult his coasts with impunity, and bombard his towns; but we cannot go further. Our means are altogether inadequate.' The truth of this position none but women or children, or the most ignorant of the vulgar, will be disposed to question. And what is the value of such annoyance? A single defeat, a single check to the resistless career of Bonaparte in the south of Germany, would have been attended with more fatal consequences to

him, and more advantage to the cause of the allied powers, than the annihilation of the combined navies of our enemies. By a singular fatality, the same day witnessed the defeat of the armies of Austria, and the destruction of the naval forces of France and Spain; but the surrender of Ulm found a feeble compensation in the victory of Trafalgar.

Let us now consider with what justice the Emperor Francis is reprobated for concluding the peace of Presburg. Many, and among the rest our author, are of opinion that even after the memorable day of Austerlitz, he might have found inexhaustible resources, (which are here given us in detail) for continuing the contest, and eventually terminating it with honour. It is allowed that on the 3d of December, 1805, his Imperial Majesty found himself without an army, without provisions, and without money. 'So did William Prince of Orange when Holland was over run in 1672. But while his person was free, if the unconquerable mind had only remained; if, like William, he had been determined to perish in the last dyke; nothing was lost on his side, nor was any thing solid attained on the part of the enemy.'

History will doubtless furnish more than one example, besides that of the Prince of Orange, of princes reduced to far greater extremities than Francis II. who took no heed of calamity, who seemed to derive strength and spirit from reverses, and some of whom eventually rose superior and triumphant over the malice of fortune. Mithridates, vanquished by the Roman arms, deserted by the pusillanimous remains of an Asiatic army, driven from his kingdom, and betrayed by his own children, yet never ceased even in thought to make head against the immense power of Rome, and, destitute as he was of every means and every resource, was engaged at his death in meditating a plan of a stupendous magnitude for carrying the war into the very heart of Italy. Charles XII. without troops, at an immeasurable distance from his country, and a prisoner among barbarians, was as unconquered in spirit, as active, we had almost said as formidable, an enemy as when, at the head of his victorious soldiers, he carried consternation to the walls of Moscow. Europe still remembers the struggles of the great Frederic against one of the most numerous and formidable combinations that was ever formed;—his victories, the distressful crisis to which he was reduced, and the energy and success with which he surmounted difficulties apparently irretrievable, are yet fresh in our memories. The Emperor Francis might in like manner have said with *Aeneas*,

‘*Una salus victis, nullam sperare salutem*’

But who shall blame a feeble-minded monarch for bowing beneath the ascendant of superior genius, a monarch betrayed alike in the cabinet and in the field, possessing no resources within himself, surrounded within by treacherous favourites, and terrified females ;* and assailed from without at once by the arts of corruption, and the thunder of victorious arms?

In some other of the positions brought forward in the present pamphlet, we do not agree ; nor, in bestowing praise upon this publication, do we mean to assert that it contains aught which may tend to assist the views of the politician, or to instruct those who can divest themselves of prejudice, and suffer their judgments to operate unconstrained by its influence. But the mass of readers—those whose understanding, disposition, or engagements, have not permitted them to bestow accurate attention on the great scenes that are passing around them, will in the space of these few pages find much to inform their understandings, and correct their judgment. In his ideas of an invasion of this country, for instance, and of its probable success, we entirely agree with the writer.

‘I do not think proper, for many reasons, to examine into the probability of Bonaparte’s success, if ever he shall actually land in this country, at the head of even so small a number as fifty thousand soldiers. That, if such an attempt be practicable, it is more likely to succeed under his direction, than in any other hands, will, I imagine, be admitted by all. Though even a hundred thousand men were to perish in their passage across, yet as many more might be embarked, and might reach the coast, in defiance of all opposition. I know the contempt in which such an invasion is held by many : I am aware that it is desired by no inconsiderable portion of persons very capable of judging on the subject. Doubtless, in an enterprize so complicated, hazardous, and subject to a variety of accidents, chance may decide its issue, more than wisdom or skill. But those who reflect on the events which have happened in past ages, who consider the relative nature of the forces, and the talents of the commanders on the two sides ; and who know most accurately the strength, as well as the weakness of this island ; will be content with a negative triumph, and will not desire to see the question discussed by the bayonet on Barham Downs, as it was at Austerlitz.’

* We have heard it asserted that the Empress of Germany was on her knees seven hours after the battle of Austerlitz, soliciting the emperor to make peace. This was probably through the influence of another Mrs. Masham. No man ever understood and practised the arts of bribery to a greater extent, and with greater success, than the Emperor of the French ; and Europe may perhaps owe the peace of Presburg, and her present perilous situation, to a ruby or an emerald.

Our author does not seem to be a violent advocate either of the late or the present ministry. He points out the most striking and pernicious errors in the administration of Mr. Pitt—errors which are too obvious to call for discussion—but he pays him the tribute eminently due to the memory of departed talents. Whether that statesman was the saviour of his country, or the evil genius who wrought the downfall of Europe, must long be a subject of controversy; and posterity alone when parties and prejudices shall be laid asleep, will be able to decide with impartiality and justice the important question, of the salutary or destructive tendency of his measures: but who shall doubt his transcendent genius, and the powers of his gigantic mind?

We have said that we do not suspect the writer to be a determined partizan of either the late or the present administration; but he appears to entertain a decided conviction that the store-house of his own mind could furnish measures more conducive to the safety of England, either than those devised by Mr. Pitt, the single bulwark of the late, or by the united powers of those enlightened statesmen who constitute the actual ministry of this country. His own Atlantean shoulders seem to him capable of bearing the weight of the British empire. He proposes a few schemes relative to the survey of lands, the formation of a harbour at Dover, the setting bounds to the licentious pencil of the caricaturist, that he may no longer libel the imperial majesty of Napoleon; and then modestly enough remarks, (p. 46.)

‘A nation which has sufficient virtue and energy to adopt measures such as I have presumed to suggest, needs not deprecate the wrath, nor tremble at the menaces of Bonaparte. Like the Roman senate, they may send him a javelin and a caduceus, for his choice. Secure from internal convulsion, they may defy foreign attack, &c.’

We shall therefore leave our author in the peaceable enjoyment of that satisfaction which arises from conscious superiority, and the anticipation of the contingent good that may accrue to England, in case his Majesty’s ministers can be made so sensible of their own and their country’s interests as to adopt his advice, and admit him to their confidence. In the mean time he has our re-assurance that we have derived considerable satisfaction from the perusal of his little work, which, with the exception of a few passages, that a little additional care in composition would have rendered more critically correct, does him credit both as a writer and a man.

ART. X.—*The Works of Edmund Spenser, in eight Volumes, with the principal Illustrations of various Commentators. To which are added, Notes, some Account of the Life of Spenser, a glossarial and other Indexes. By the Rev. Henry John Todd, A. M. F. A. S. Rivingtons. 1805.*

OF all our early English Poets, perhaps not one has more right to charge the *cruel kindness* of his editors and commentators than Spenser. Not one has engaged the attention of a greater number of men of taste and learning, or has proved so lamentable an example of the misapplication of those great qualities. It is perhaps not difficult to discover the reasons of so great a failure; but while we point out the cause, we cannot but lament the effect, nor see without surprise and concern, that while almost every writer of Greece and Rome has been illustrated and explained by the persevering and indefatigable toil of successive commentators, till there is no room left for further illustration or comment, and till the very *absorption* of the subject has precluded the possibility of usefulness from the bulky piles of printed paper 'that hourly issue from the German press,' our own authors should (generally speaking) have been treated merely as convenient receptacles for the overflowings of an antiquarian's common place book.

That Spenser's lot is the hardest of all, is, as we have already observed, a fact easily accounted for. Shakspeare and Milton need no commentary to make them understood, or to point out their excellencies. Even old Chaucer requires little more than a glossary. But Spenser is, as he himself has told us, an allegory, a perpetual enigma, which demands (the aid of an *antiquarian* certainly, but) the aid of an *antiquarian* whose industry and perseverance are at least equal to his knowledge and abilities; not a mere retailer of obsolete customs and phrases, or a dabbler in old romances (though both these are also essential points when connected with more material requisites), but a profound and diligent historian, an acute, but temperate investigator and purveyor of probable theories.

Another necessary quality in an editor of Spenser is that he be untainted by the prejudices of the schools of Boileau and Voltaire, that he have a heart capable of being affected by the simple language of nature, and a fancy not too cold or correct to indulge with delight in the soothing and romantic visions of *faëry*.

It is to be hoped that the rage for epic unities and dra-

matic probabilities, and all the jargon introduced by the critics of the refined age of Louis XIV. is now extinct, and that we may again enjoy, as did our good ancestors in the golden days of Elizabeth, those delicious gothic fables without being obnoxious to such desperate attacks upon our understanding and genius.

It is curious to mark the progress of poetical taste from the æra of the revival of literature, and the investigation becomes necessary to those who would estimate rightly the merits of Spenser and his commentators. After Dante and Petrarch had wakened a half barbarous world to the sublimity and harmony of their magical numbers, true poetry was sunk again in a temporary but inglorious sleep, a sleep, indeed, broken and irregular, but disturbed only by unnatural conceits, strained metaphors, and an absurd perversion of language. The illustrious age of the Medici was destined to behold the accomplishment of those hopes and expectations which had so long languished. The genius of romance, who had before dwelt in comparative obscurity among the Jongleurs and Troubadours of Provence and Languedoc, and the old minstrels of England, France, and Brittany, then for the first time visited Italy, and received a new dress and polish from the harmony of language and numbers. Pulci was the first who entered upon this untried field of poetry, and would, as the inventor of Italian romance, deserve more notice than has usually been allotted to him, even though the fertility of his imagination, the purity of his language, and the pathetic narration which distinguishes, at least the conclusion of his story, had not demanded it. He was unable, indeed, to break through the fetters of conceit and extravagance of diction which the bad taste of his age and country had imposed on him. His followers Boyardo and Berni had proceeded gradually to the emancipation of their native language, when a new species of poetry was introduced, the precise date or inventor of which it is in vain to look for, but which soon obtained such universal credit that even Ariosto was obliged to submit to the imperious voice of fashion, and mould, by subsequent explanation, the extravagant and unrestrained sallies of his wild imagination into the unnatural and ill-adapted form of an *allegory*.

Such was the state of Italian poetry when it was embraced and followed by the wits of Elizabeth's court. A law was laid down which few writers of that age dared to dispute, and while Sir Philip Sidney and other accomplished courtiers endeavoured to frame their language after the model of Petrarch and his followers, Spenser caught the genuine fire and

fancy of Ariosto, which, engrafted on his soft and feeling heart, and tempered by his chaste and moral judgment, produced the *Faerie Queene*. Hence that delightful poem is full of those inconsistencies and faults which, from the causes we have attempted to illustrate, still blemished the productions of Italy, while, at the same time, its sweet and natural descriptions, its moral and instructive fables, have elevated it to a rank far above its originals, and most honourable and gratifying to British taste and vanity.

The most remarkable circumstance attending this first and principal work of our poet's, is the *double allegory*, which, as he himself informs us, it contains, and it is this circumstance that should principally attract the attention and direct the labours of a commentator. The *moral allegory* indeed seldom requires illustration, and we are at no loss to discover the *leading* features of that which may be called the secondary, or *political*. But it cannot be doubted that a great deal lies concealed from common observation, which would amply reward a patient investigation.

The taste which had adorned our golden age of poetry had long given way to the cold correctness of the French school, when Mr. Hughes undertook the task of editing our poet. With his head full of *unity* and *probability*, he 'weighs him in that false balance,' and, of course, 'finds him wanting.' It is no wonder that such a critic preferred the two Cantos of Mutability, to all the rest of the *Faerie Queene*. Still more wedded to the incompatible laws of classical propriety, Spence, in his *Polymetis*, has resumed the examination of that poem; and the application of similar principles produces the same conclusion. The learning and judgment of Jortin has added nothing to our knowledge of Spenser, though he occasionally gives us pleasure by unfolding the Greek and Roman origins of some of his sweetest passages. Warton, the Poet Laureate, found it a subject so happily adapted to his own taste and pursuits, that he entered with enthusiasm on the task, and has certainly succeeded more than any other of Spenser's commentators in discovering the sources of his poetry, in estimating the merits and defects of his versification and language, and in displaying the history and effect of the allegorical character which he has adopted. But nothing can more exemplify the imperious dominion which French literature and criticism had obtained in our country than the fact that one, himself a poet, and with a mind peculiarly turned for the enjoyment of works of real taste and fancy, should have so accommodated himself to the prevailing system as to wish that Spenser had reduced his

delightful poem to the rules of Bossu, that Tasso had lopped off the enchanted wood, and destroyed the gardens of Arinida, and that Ariosto had cut down his Orlando to a *geometrical* figure.* Next came Upton, with less learning than some, but as much bigotry as any of the former commentators. He undertakes, indeed, the defence of the poet, but in a manner in which Spenser never *meant* to be defended;

Non tali auxilio, nec defensoribus istis—

Instead of asserting that the rules of his poem are the rules of romance, not those of Aristotle and Bossu, instead of pleading the non-jurisdiction of the court, he actually proceeds to justify him on the very principles by which he had before been tried, condemned, and executed; and a very poor piece of work he makes of it. But notwithstanding this want of judgment, notwithstanding his pert coxcombical manner, Upton has, perhaps, more worthily supplied the place of an editor than any other, in one most essential point; for it is to his ingenuity that we are indebted for most of the little insight we have into the *political* allegory of the poem.

From this general censure on Spenser's commentators, we must except one, who, though not professedly a commentator, has done more towards asserting the excellencies, and vindicating the plan and fable of the poet, than any of those who have undertaken regularly to criticise his works. We mean Bishop Hurd in his *Letters on Chivalry and Romance*, which are admirably calculated to set the world right as to the principles upon which we ought to judge of many of our earliest writers; and to persuade those whose minds have been confined by the trammels of scholastic pedantry, that the Gothic structures of our ancestors have in them a beauty and even symmetry peculiar to themselves, though not reducible to any of the rules which they have been accustomed to regard with exclusive veneration.

Mr. Todd appears to us to have entered on the task which so many former adventurers had failed of rendering unnecessary, with a mind very capable of relishing and displaying the beauties of his author, and well stored with that species of information which was best calculated for rendering his labours effectual. If he has not succeeded in giving us

* The ingenious Abbé du Bos observes, happily enough, that 'Homer is a Geometrician, in comparison of Ariosto.'

that satisfaction which we expected from a gentleman of his abilities and acquirements, we shall probably discover the real cause of our disappointment in that unhappy spirit of *commentating* which has so long prevailed, to the utter exclusion of sound investigation and useful enquiry, till almost all our ancient poets are involved in one common cloud of undistinguishable black-letter controversy, by piercing through which we in vain endeavour to find any new light, or to be regaled by the discovery of any fresh beauty. Nay, we must hardly venture to enjoy any of the passages which used to afford us delight, for fear of being damped by the unpleasant and mortifying information that our admiration is founded on wrong principles, or bestowed on a false object. The latter part of this observation is general, and we with pleasure except Mr. Todd from the severest part of the censure. We do not criticise his taste, which, we are sure, merits our commendation; but we condemn his judgment. Deeply read in romances, he has, by their help, furnished many good illustrations, and pleasing parallels; and with regard to his own labours, he deserves more strongly to be reprehended for sins of omission, than of commission. But he has swelled out his book most unnecessarily with the comments and annotations of others; and if, instead of republishing the whole heap of rubbish piled up by Hughes, Church, Upton, Jortin, and Warton, and instead of treading in their footsteps so much himself, or entering the lists with them so often on the most trifling occasions, he had made a judicious selection from the labours of others, and had applied his own mind to those historical researches by which alone Spenser can be fairly and perfectly illustrated, he would have accomplished a work much more highly creditable to his own talents, and more useful to the public.

We shall not enter more minutely into the examination of the work before us. The title-page informs the reader that it is a new edition of an English poet, in which the illustrations of former commentators are preserved, and some new ones are added; and, unhappily, the 'Ex uno disce omnes' applies with more force to this species of compilation than to any other that we are acquainted with. The account of our poet's life, which is prefixed, deserves some notice. On the early part of this history, Mr. Todd has been enabled, by his commendable diligence and the kind assistance of his friends, to bestow a good deal of additional and agreeable information; and we have derived great pleasure from the perusal of so much of the correspondence of Spenser and his friend Gabriel Harvey, as Mr. T. has thought

worth transmitting to us. The strange and sophisticated taste of an age which invented English hexameters and trimeter iambs, becomes a highly entertaining subject of reflection, and increases our admiration of the poet, who after imbibing so largely of University pedantry, was able to shake off the trammels of education and habit, and leaving his 'peaceful province in Acrostic Land,' fly on the wings of genuine poetry and fancy to the delightful coast of Faerie. A good deal of information is also to be collected from various other parts of these loose memoirs, towards the conclusion of which Mr. T. corrects with great truth and accuracy a gross and almost wilful error of the Laureate commentator, and exposes the absurd and idle fables which have so long been handed down with improvements and exaggerations, from father to son, of Spenser's extreme poverty, and of his absolutely dying of want and hunger. His life, or the greater part of it, was certainly a scene of unmerited disappointment; and a little before his leaving Ireland for the last time, he experienced a calamity which was more than sufficient to discompose the philosophy of a poetical mind, and which appears to have hastened his death. The traditional story of his servant losing the last six books of his poem, is also investigated, and controverted with great judgment; and it is, in our opinion, very satisfactorily proved that the poem was never carried much beyond the state in which we now have it, and that any little fragments or hints for succeeding books, if there were any, perished in the conflagration of his house at Kilcolman.

As this is by far the longest specimen of original composition with which Mr. T. has favoured us, it may be expected of us to pronounce a general opinion on the merits of the performance, and we will therefore, before we conclude this article, observe that his style is easy, and that of a gentleman of taste and learning; but it is too diffuse, too unconnected, too common-place, and by scattering his facts and his remarks in a desultory and negligent manner, he has made a languid compilation of what, with a very little labour and attention, might have been a highly interesting and elegant piece of critical biography.

We have not particularly noticed any of the works of our poet but his *Faerie Queene*; but our observations on his commentators, and on Mr. Todd in particular, will apply in a sufficient degree to all. It is much to be regretted that the excellent and profound observations of Spenser in his account of the state of Ireland, should hitherto have met with no further attention than what Sir James Ware bestowed upon them so long ago. We find hardly a single observation, except as to points of mere verbal criticism, throughout that very useful and interesting work.

ART. XI.—*Good's Translation of Lucretius,**(Continued from p. 183.)*

THE second book of Lucretius, in proportion as it approaches nearer the more cramped doctrines of Epicurus, would naturally induce a belief that it recedes in the same proportion from poetical merit. This, however, is not the case; for there are passages of interest and spirit not unfrequently interspersed with the more unpromising mass of absurdities. In the examination of Mr. Good's translation, we shall turn the reader's attention towards them; and afford the English author the fairest opportunity of displaying his abilities on beautiful subjects.

The opening of this book immediately presents us with an illustration: and we are fully inclined to allow that Mr. Good has done justice to his original:

'Suave, mari magno, turbantibus æquora ventis,
E terrâ magnum alterius spectare laborem:
Non quia vexari quemquam est jucunda voluptas.
Sed, quibus ipse malis cæneas, quia, cernere suave est.
Per campos instructa, tuâ sine parte pericli,
Suave etiam belli certamina magna tueri, &c.

'How sweet to stand, when tempests tear the main,
On the firm cliff! and mark the seaman's toil!
Not that another's danger soothes the soul,
But from such toil how sweet to feel secure!
How sweet, at distance from the strife, to view
Contending hosts! and hear the clash of war.'

The above translation is sufficiently faithful, and we are happy in being able to produce so favourable a specimen. In the note we felt our usual disappointment, wherein three passages are quoted as parallel, from Akenside, Beattie, and B. Jonson, which have no resemblance whatever to the supposed prototype of Lucretius. Mr. G. appears to be sensible of the difficulty attending the comparison, as he has kindly condescended to print in italics what he presumes enforces it. For instance; in Akenside, '*To climb the neighbouring cliffs,*' is considered a resemblance. In Beattie, it is true, a person is figured looking at the sea, but no such conclusions are formed, as in Lucretius: and the sen-

timent of Johnson implies ridicule, which was wholly foreign from the breast of the Roman poet,

'I wander not to seek for more
In greatest storm I sit on shore,
And laugh at those that toil in vain
To get what must be lost again.'

In the 28th line of the first note in p. 183, after quoting from Mr. Good's remark, we shall be pleased to have it in our power to add a little to his stock of multifarious information :

'Statius has, therefore, compared to the sage himself this secure and elevated cliff, on which, Lucretius and Cowper represent him as seated :

'Stat sublimis apex, ventosque imbresque serenus
Despicit. *Theb.* ii. 35.

'Firm stands its brow sublime, and winds and showers
Despises, fearless.

'It is highly probable that from this passage of Statius, Goldsmith derived his beautiful and parallel simile ; which, in reality, is little more than a free translation :

'As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its head the rolling clouds are spread,
Eternal sun-shine settles on its head.'

Deserted Village.

Goldsmith undoubtedly borrowed the simile in question from a passage in Claudian : let the reader compare the Latin and English. We present it to him without the aid of italics :

————— ut altus Olympi
Vertex, qui spatio ventos hiemesque relinquit,
Perpetuum nullâ temeratus nube serenum,
Celsior exurgit pluviis, auditque ruentes
Sub pedibus nimbos, et rauca tonitrua calcat.'

De Cons. Mall. Theod. Cons. 206.

To Mr. Good's substantive '*Unsuccess*,' we must unite an adjective of equal beauty, l. 19,

————— *unanxious* 'quiet for the mind.'

We are aware that we are liable to the retort, 'and why should not Mr. Good coin words if he pleases?' Forsooth, we cannot answer it. We have not room to quote many of

Mr. Good's notes, which obviously put us in mind of Bish's Lucky Lottery Office, or Packwood's Razor Stroops, i. e. they begin with something out of the way which excites our curiosity, and when we have followed the track through some lines we discover the evident puff with indignant vexation. We have an example at hand. Upon two verses in p. 185, there are five quarto columns of notes; the five columns, we allow, staggered us: but a reviewers' duty is superior to his disgust. We began then with Young—but alas! we ended with Roscoe! yes, with Roscoe! "Oh what a falling off was there!" The quotations are as follows:

'Young's Night-thoughts.

Goldsmith.

Athenæus in D. Laërtius.

Lucretius himself.

Horace.

The Proverbs—in Hebrew.

Horace.

Homer.

Exodus.

Sadi—in Persic.

Homer.

Virgil.

Thomson.

Lorenzo de' Medici.

Roscoe—*possimus omnium
poëta.*

To save the reader further trouble on this head, we inform him once for all, that the general character of the notes partakes of a similar intermixture of chaotic learning. Even the Swedish dog-Latin of Linnæus is introduced as an imitation of the picture of a country life by Lucretius. The *imitation* begins thus prettily, 'O Lappo, qui in ultimo angulo mundi sic bene lates contentus et innocens.' Linnæus speaks of Lapland, and Lapland gives the opportunity of mentioning those who have written on it in English and French.

A principal fault which we find with Mr. Good, is the affected closeness of his translation, which occasionally, under the false idea of terse compression, leads him into arrant nonsense. We defy *Œdipus* to have made out the following enigma, or the baffled writer of this article must exclaim, '*Davus sum, non Œdipus.*' p. 227.

————— for far beyond the ken

Lies the prime base impalpable of things,

As this eludes all vision, so alike

Its motion too elude. E'en oft the sight

No motion marks where still the moving scene

Springs obvious, by the distance sole concealed.

However nonsensical the passage is as it stands, yet the illustration is certainly done in the spirit of the original:

'Præterea, magnæ legiones quom loca cursu

Camporum complent, belli simulacra eientes;

E e 2

Fulgur ubi ad cælum se tollit, totaque circum
 Ære renidescit tellus ; subterque, virum vi,
 Excitur pedibus sonitus, clamoreque montes
 Ictei rejectant voces ad sidera mundi ;
 Et circum volitant equites, mediosque repente
 Transmittunt, valido quatientes impete, campos :
 Et tamen est quidam locus altis montibus, unde
 Stare videntur, et in campis consistere fulgur.

‘ Thus, too, when warlike squadrons crowd the field,
 Horrent in arms, with horses scarce restrain’d,
 Shaking the solid glebe, while the bright pomp
 Flames through the skies, and gilds the glowing earth,
 While groans the ground beneath their mighty tread,
 And hills, and heavens re-echo to their shouts—
 View’d from afar, the splendid scene that spreads
 Seems void of motion, to the fields affixt.’

As Lucretius has loosely copied his thought from Homer, so has Virgil very closely followed Lucretius. Among the moderns, Camoens has not been an unsuccessful imitator.

Mas ja cos escadrões da gente armada,
 Os Eborenses campos vão qualhodos
 Lustra co sol arnes, a lança, a espada
 Vam rinchando os cavallos jaezados :
 A canora trombeta embandeirada
 Os coraçoos á paz acostumados ;
 Vay as fulgentes armos incitando
 Pellas concavidades retumbando.’

Between the 350th and 370th lines we meet the well-known verses of Lucretius on the cow bereft of her calf. The sweet simplicity, the unaffected beauty of them drew tears into our eyes when we were children ; and in a passage of such difficulty, we congratulate Mr. Good on his execution, although we by no means approve

‘ ——— si queat usquam
 Conspicere amissum fetum.

‘ ——— If, perchance, she still
 May trace her idol.’

And still less can we suffer our fair countrywomen to be imposed upon by the following translation.

‘ Neu simili penetrare putes primordia formæ
 In nareis hominum, quom tetra cadavera torrent,
 Et quom scena croco Cilici perfusa recens est,
 Araque Panchæos exhalat propter odores.’ V. 414.

' Nor deem those atoms like, from *putrid scenes*
That spring malignant, and *th' essential sweets*
Breath'd from Cilician saffron, or the blaze
Of fragrant altars *fed from orient groves.*'

The learned reader will immediately see the absurdity of the translation ; and ladies in the mean time, as not understanding those ' atoms which spring malignant from *putrid scenes,*' or ' *blazes fed from orient groves,*' will take our word for it.

The note is still farther from the purpose. We are told that it was the custom ' to strew Cilician saffron, in conjunction with several other odoriferous flowers, over the stages of their public theatres.' The passage alludes to the sprinkling saffron and rose water through tubes secretly conveyed through the theatre, which added to the delight and freshness of an Italian audience. But we find Mr. G. frequently erroneous in the customs and history of the ancients ; we might add, the metre ; where quoting from Avitus, ' whose description,' sayeth Mr. Good, ' is possessed of equal beauty' with that of Virgil, he prints

' Præsert terribilis metuendum *formæ decorem,*'

We now proceed to quote from v. 624 of the original, with Mr. Good's translation, which is tolerably faithful ; although the ' *largificâ stipe ditantes,*' is flatly rendered ' loading the path with presents.'

' Ergo, quom primum, magnas invecta per urbeis,
Munificat tacitâ mortaleis muta salute :
Ære atque argento sternunt iter omne viarum,
Largificâ stipe ditantes ; ninguuntque rosarum
Floribus, umbrantes Matrem, comitumque catervam.
Heic armata manus, Curetas nomine Græci
Quos memorant Phrygios, inter se sorte catervis
Ludunt, in numerumque exsultant, sanguine fletci :
Terrificas capitem quatientes numine cristas,
Dictæos referunt Curetas, quei Jovis illum
Vagitem in Cretâ quondam obcultasse feruntur ;
Quom pueri circum puerum pernice choreâ,
Armatei, in numerum pulsarent æribus ære,
Ne Saturnus eum malis mandaret adeptus,
Æternumque daret matri sub pectore volnus.
Propterea, magnam armatei Matrem comitantur ;
Aut, quia significant divam prædicere, ut armis,
Ac virtute, velint patriam defendere terram ;
Præsidioque parent, decurique, parentibus esse.'

' Thus moves the pompous idol through the streets,
 Scattering mute blessings, while the throngs devout
 Strew in return their silver and their brass,
 Loading the paths with presents, and o'ershade
 The heavenly form, and all th' attendant train
 With dulcet sprays of roses, pluckt profuse.
 A band select before them, by the Greeks
 Curetes call'd, from Phrygian parents sprung,
 Sport with fantastic chains, the measur'd dance
 Weaving enfuriate, charm'd with human blood
 And madly shaking their tremendous crests.
 These picture, haply, the Dictæan train,
 Alike Curetes term'd, as fame reports,
 Who drown'd the infant cries of Jove in Crete,
 When round the boy divine, in arms they danc'd,
 Boys still themselves, and beat to measur'd sounds
 Their clashing shields, lest Saturn the shrill shriek
 Should trace, and Rhæa shed eternal tears.
 Thus these the matron-goddess now precede:
 Or else, perchance, they paint how every breast
 Should burn with patriot fire, and every arm
 Prove the firm guardian of a parent's years.

The following three lines would have been improved by the very flatness of which we lately complained:

' Thus into life th' insensate dunghill rears
 The race of worms, when once the mingling show'r
 Wakes the warm ferment through the putrid mass.'

There is no such bombast in Lucretius's description of a dunghill:

' Quippe videre licet, vivos existere vermeis
 Stercore de tetro, putorem quom sibi nacta est,
 Intempestivis ex imbris humida, tellus.'

Upon the subject of this dunghill there are eleven quarto pages of notes: and a moderately quick reader would dabble in the muck at least half an hour. After we have sufficiently dirtied ourselves, and endeavoured to pluck a mushroom or two for our pains, we are dismissed with the following sceptical notions on dung:

' This theory of spontaneous vitality has been, however, expressly controverted by Redi, the father of experimental entomology, as well as by Trembley and Bonnet. But the general force of the argument advanced by the Roman bard does not depend upon its truth or falsehood. The fact remains the same, though the mode of accounting for it be different. It is equally true that

'—into life th' insensate dung-hill rears;
The race of worms:

Whether we believe they spring equivocally from organic molecules swarming throughout the putrid and fermenting substance of the dung-hill; or that this latter affords nothing more than a proper nidus for the deposition of the fecundated eggs of flies and worms, which, in process of time, are hereby thrown into action, generate a new organization, and produce the new power of sensation. For no one, I apprehend, will contend that the eggs of the fly or worm, when first deposited, are possessors of more sensation than the substance of the dung-hill itself; and thus, which theory soever we imbibe, the position of Lucretius follows equally as a truth,

'That sentient things, things void of sense create.'

We now bid farewell to the second book, and direct the attention of the reader to the third, wherein Lucretius advances to a more detailed account of the result of atoms, under different states of combination and modification. We shall not follow Mr. Good through the philosophical theories of himself or his original; but refer to those passages which are more generally known, and more generally admired. To any future translator of Lucretius, we would recommend a selection of such passages, which would please the most listless, and a publication of them separately from the mass of the works in *rhyme*.

This book opens with the well-known address to Epicurus:

'O Tenebris tantis,' &c.

which is well rendered by the translator; but having no room at present for the quotation, we refer the reader to the work itself.

It would be difficult to devise that the following two lines,

'And with mistrust, through every nerve alarm'd,
Joining the feast some jovial kinsman forms,'

were a translation of the bold verse,

'Et consanguineam mensas odere, timentque'

L. iii. 73.

The following lines are worked up with much more spirit, if we exclude perhaps the last distich:

'For as the boy, when midnight veils the skies,
Trembles and starts at all things—so, full oft,
E'en in the noon, men start at forms as void
Of real danger as the phantoms false
By darkness conjur'd, and the school-boy's dread.

A terror this the radiant darts of day
Can ne'er disperse. To truth's pure light alone,
And wisdom yielding; intellectual suns.'

'Nam, velutei puerei trepidant, atque omnia cæcis
In tenebris metunt; sic nos in luce timemus
Interdum, nihilo quæ sunt metuenda magis, quam
Quæ puerei in tenebris pavitant, finguntque futura.
Hunc igitur terrorem animi tenebrasque, necesse est,
Non radiei solis, neque lucida tela diei,
Discutiant; sed Naturæ species, ratioque.

In the very marrow of a long quarto note upon oxygen, so 're-denominated,' Mr. Good 'pretends not to affirm what was the immediate *aura* understood by Lucretius as the fourth and most important substance in the composition of the animal spirit. To the oxygenous and the galvanic gas it has an equal and an astonishingly striking resemblance.' Then follows 'a table of the Epicurean and Lavoisierian analysis of respirable air.' Although we trespass on the limits we have prescribe to ourselves, yet we think it fair to apothecaries and druggists, to let them also know where they may find information, for fear they should take the book altogether to be really a book of poetry.

276. B. iii.—'Atque anima est animæ porporro totius ipsa,' rendered by Mr. Good:

'And lives as soul of e'en the soul itself;'
but much more poetically by Marchetti

—Sta nel corpo ascosa
Alma di tutta l'alma, e signioreggia
In tutto il corpo.

It has also been imitated, but very weakly, by Polignac, in his *Anti-Lucretius*.

Mr. G. may call the following passage 'Inversion;'
we confess we can neither elicit sense nor grammar from it:

'Thus varies man: though education trim
Add its bland polish, frequent still we trace
The first deep print of nature on the soul,
Nor aught can all—erase it: ever, whence,
This yields to sudden rage, to terror that,
While oft a third beyond all right betrays
A heart of mercy. Thus, in various modes,
The moral temper, and symphonious life

Must differ; thus from many a cause occult
The sage can ne'er resolve, nor human speech
Find phrase t' explain; so boundless, so complex,
The primal sources whence the variance flows!

Our translator, apparently without any reason, thinks that Pope, in his *Essay on Man*, borrowed the four following lines,

'The young disease, which must subdue at length,
Grows with his growth, and strengthens with his strength,
So cast, so mingled with his very frame
The mind's disease, its ruling passion came;'

from

'——— utei cum corpore, et unâ
Cum membris, videatur in ipso sanguine crêsse.'

Nothing could have been farther from Pope's mind than such prosaic stuff, which Mr. Good calls 'highly forcible and expressive.'

724. 'Fly too, at death, the soul's pure seeds entire,
Or with the body are there still that rest?'

Wretched!

798. 'Trees not in ether, nor in ocean clouds,
Nor in the fields can fishes e'er exist.'

Wretched!

We are inclined to pass a far different judgment on the following passage. The reader would certainly have been more soothed with rhyme; but the blank verse, although occasionally cramped, is by no means deficient in merit:

' " Nam jam non domus adci-piet te læta, neque uxor
" Optuma, nec dulces obcurrent oscula natei
" Præripere, et tacitâ pectus dulcedine tangenti
" Non poteris factis florentibus esse, tuisque
" Præsidium: misero misere," aiunt, " omnia ademit
" Una dies infesta tibi tot præmia vitæ."
Illud in his rebus non addunt: " Nec tibi earum
" Jam desiderium rerum insidet insuper unâ."
Quod bene si videant animo, dietisque sequantur,
Dissolvant animi magno se angore, metuque.
Tu quidem, ut es, lecto sopitus, sic eris, ævi
Quod super est, cunctis privatus doloribus agris:
At nos horribilo cinefactum de prope busto
Insatiabiliter defle-bimus; æternumque

Nulla dies nobis mœrorem e pectore demēt:
 Illud ab hoc igitur quærundum est, quid sit amarī
 Tanto opere, ad somnum si res redit, atque quietem,
 Quir quisquam æterno possit tabescere luctu?

"But thy dear home shall never greet thee more!
 "No more the best of wives!—thy babes beloved
 "Whose haste half-met thee, emulous to snatch
 "The dulcet kiss that rous'd thy secret soul,
 "Again shall never hasten!—nor thine arm,
 "With deed heroic, guard thy country's weal!—
 "O mournful, mournful fate!" thy friends exclaim;
 "One envious hour of these invaluable joys
 "Robs thee for ever!"—But they add not here,
 "It robs thee, too, of all desire of joy:"
 A truth, once utter'd, that the mind would free
 From every dread and trouble. "Thou art safe!
 "The sleep of death protects thee! and secures
 "From all th' unnumber'd woes of mortal life!
 "While we, alas! the sacred urn around
 "That holds thine ashes, shall insatiate weep,
 "Nor time destroy th' eternal grief we feel!"
 What then has death, if death be mere repose,
 And quiet only in a peaceful grave,
 What has it thus to mar this life of man?

The notes on this passage are, as usual, ponderous: but by no means inelegant or uninstructional. However scrupulous we may be in allowing Mr. Good's attainments in the general knowledge he displays of various languages, ancient and modern, (and we are compelled to this state of scepticism by the plain circumstance of his not understanding his own,) yet we cannot deny that he has benefited by every good index to every good book; and produced sundry beautiful passages, as parallel, the reading of which amply compensates for the labour of plodding through the text. However, in the passage above, we are open to the conviction that he can occasionally soar above mediocrity: and we were presently, in the notes, agreeably surprised by an old favourite passage from Beattie:

'Tis night, and the landscape is lovely no more;
 I mourn—but, ye woodlands! I mourn not for you;
 For morn is approaching your charms to restore,
 Perfum'd with fresh fragrance, and glitt'ring with dew,
 Nor yet for the ravage of winter I mourn,—
 Kind Nature the embryo blossom will save:—
 But when shall spring visit the mouldering urn!
 O when shall it dawn on the night of the grave!"

This certainly is preferable to the verses of Lucretius:

'Nec minus ille diu jam non erit; ex hodierno
Lumine vitae qui finem fecit, et ille,
Mensibus atque annis qui multis obcidit ante'

and still more certainly to Mr. Good's translation;

' ——— nor of shorter date
To him who yesterday the light forsook,
Than him who died full many a year before.'

We have now conducted our readers to the conclusion of the first volume: we have generally stated the principles on which we reviewed this work: we have impartially examined the beauties and defects, not merely of Mr. Good's translation, but of his theories, his taste, and his acquisitions. In the remaining three books we purpose to be very concise; since from the production of a thousand passages, we do not think we can rest on a firmer foundation, the telegraph which we have established to convey to any distance, opinions maturely formed by an unprejudiced pen; opinions corroborated by re-tracing each line, and weighing every sentiment. A few more words on the fourth, fifth, and sixth books will close our critique.

The second volume opens with a most naughty engraving of young ladies half naked, of sundry leering satyrs, a great goat in the foreground, and a most umbrageous recess in the perspective. We humbly suppose that the picture alludes to the end of the fourth book, wherein Mr. Good has nearly rivalled Dryden and Creech in obscenity. We will quote only a short passage from an immense note, which contains Mr. G's apology for defiling his page with impurities, at which Tate would have blushed. After professing that we dare not insert any quotation from this most labour-ed ribaldry, we leave to those who understand Lucretius, the pretext of the translator: nor do we doubt whether the judgment will finally condemn or acquit him.

'Our poet is now proceeding to a task which requires no small degree of delicacy and dexterity in the management of it. He is about to develope, with all the ornaments of verse, the mischievous effects of illicit love, and the entire doctrine of animal generation. It is difficult to enter upon these subjects with so much medical and anatomical science as he has exhibited, without rendering the description of either, and particularly of the latter, improper for general perusal. In plain and cautious prose, they are topics which ought not to be indiscriminately submitted to the eye of every one; but when delivered with the necessary decorations, and in the glow-

ing language of poetry, a still greater circumspection should be adopted, even admitting that the utmost degree of address is evinced in the choice of verbiage. Yet why then, it may be inquired, did not the poet abstain from such topics altogether? and why, more particularly, are they not omitted in the present version? For the very reason that Lucretius thought proper to introduce them, I have not thought myself at liberty to suppress them. They are subjects that ought to be treated of, and that must be treated of in some way or other: they naturally fall within the scope of a poem, written expressly upon *The Nature of Things*: there is a moral in the former, so just, and so pointed, that every libertine ought seriously to peruse, and minutely to ponder upon the whole picture delineated; and amidst the dullness and obscurity generally attendant upon the latter, our poet is entitled to the conjoined thanks of naturalists and anatomical philosophers for irradiating their dark and thorny paths with the light and fire of the muses. While exquisitely elegant and inviting, our poetic lecturer is at the same time uniformly delicate and grave; nor do I know any description of persons, to whom subjects of this kind ought to be communicated in any shape, but might be prudently entrusted with the conclusion of the book before us.

The following mummery is disgusting; for shame! for shame!

‘On the doctrine of animal generation, Lucretius is a lecturer upon natural philosophy: he admits us to his theatre, and gravely and scientifically develops the principles of this important subject: he unlocks the causes of barrenness and fertility: he traces the nascent embryo from the first moment of copulation; and unfolds the principles which were supposed to determine its sex. A serious and attentive reader of this truly learned, as well as poetical discourse, whether male or female, cannot possibly, I think, peruse it without the acquisition of some degree of useful knowledge; and even the medical professor himself cannot but be astonished at the copiousness of its research, and the accuracy that accompanies much of its reasoning.’

We forbear from fatiguing our readers with any further extracts from this discussion. Suffice it to say, that the arguments Mr. G. deduces in favour of his attempt, smell much of the shop of Martial and Ausonius.

The fifth book of Lucretius, in a high strain of poetry, denies the possibility of composing and expressing an encomium worthy the merits of Epicurus. The general subject of the book, is *Cosmogony*: and however harsh the matter and the verse occasionally becomes, yet the sentiments and figures contained in this portion of the poem are generally more easy and comprehensible than the bewildered and

cloudy reveries of the four first books. The rise of the vegetable and animal world; the description of primæval life and manners, and their gradual advance towards civilization and a social compact; the origin of superstition and mythology; mineralogy, the art of war; the origin of the useful and polite arts, and their progress and tendency towards perfection, admit at the same time of varied numbers, and elegant disquisition; and we find the utmost harmony of Lucretius summoned, perhaps, in some degree to aid the first species of that kind of poetry which has since become trite and popular.

L. V. v. 53. We will put Mr. Good out of the question for a moment, and examine a conjectural emendation of Wakefield's in the original editions; in all with which we are acquainted, two lines are thus read:

'Cum bene præsertim multa, ac divinitus ipsis
Immortalibu' de divis, dare dicta sūerit.'

Now Mr. Wakefield reads, with all his parades of obsolete orthography:

'Quom bene præsertim multa, ac divinitus, ipsis
Jam mortalibus, e divis, dare dicta sūerit.'

We are not surprised at this petulant alteration from Mr. W.; although we are convinced that, if he were alive and thought him worth laughing at (as an author), he would laugh at his follower for retailing his frolicksome absurdity. Are we not told that Epicurus wrote a treatise *περί Ὀσσηνολογίας*? It is to this, as Le Fevre justly remarks, that Lucretius alludes. And as for Mr. Good's assertion that 'of Marchetti there can be no doubt that the copy he consulted retained "*jam mortalibus*:"'

'Massime avendo de' medesmi Dei
Scritto divinamente, e delle cose
Tutta svelata a noi l'occulta essenza.'

Either pen never wrote a word of Italian; or Marchetti translated *Immortalibu' de Divis*, '*de' medesmi Dei*.'

We will close this book with an extract of no common merit—we mean in the original:

'Et genus humanum multo fuit illud in arvis
Durius, ut decuit, tellus quod dura creasset;
Et majoribus, et solidis magis ossibus intus
Fundatum; validis aptum per viscera nervis:
Nec facile ex æstu, nec frigore, quod caperetur;
Nec novitate cibi, neque labi corporis ullæ.'

'Multaque per cælum solis volventia lustra
 Volgivago vitam tractabant more ferarum.
 Nec robustus erat curvi moderator aratri;
 Quisquam nec scibat ferro molirier arva,
 Nec nova defodere in terram virgulta, neque altis
 Arboribus veteres deciderè falcibus ramos.
 Quod sol atque imbres dederant, quod terræ crearat
 Sponte suâ, satis id placabat pectora donum.
 Glandiferas inter curabant corpora quereus
 Plerumque; et, quæ nunc hyberno tempore cernis,
 Arbuta puniceo fieri matura colore,
 Plurima tum tellus, etiam majora, ferebat:
 Multaque præterea novitas tum florida mundi
 Pabula dira tulit, miseris mortalibus ampla.'

'Yet man's first sons, as o'er the fields they trod,
 Rear'd from the hardy earth, were hardier far;
 Strong built with ampler bones, with muscles nerv'd
 Broad and substantial; to the power of heat,
 Of cold, of varying viands, and disease,
 Each hour superior: the wild lives of beasts
 Leading, while many a lustre o'er them roll'd.
 Nor crooked plough-share knew they, nor to drive,
 Deep through the soil, the rich returning spade;
 Nor how the tender seedling to replant,
 Nor from the fruit-tree prune the wither'd branch.
 What showers bestow'd, what earth spontaneous bore,
 And suns matur'd, their craving breasts appeas'd.
 But acorn-meals chief cull'd they from the shade
 Of forest oaks; and, in their wintry months,
 The wild wood-whortle with its purple fruit
 Fed them, then larger and more amply pour'd.
 And many a boon besides, now long extinct,
 The fresh-form'd earth her hapless offspring dealt.'

The sixth book partakes with the rest a of mixture of error and comprehension; and although we have probably tired the public with our conscientious discharge of our task, we should not have hesitated to quote a few passages from the description of the plague at Athens, had we not resolved to hurt the feelings and the interest of our author as little as possible, which we were convinced must be compromised by any selection from that unfortunate passage. We wish him to depart from the stage, with his hat cocked aside, and his arms a-kimbo: and in the full confidence that he will gratefully thank us for the critical advice we have given him, and the lenient mode with which we have handled the *ta cæd præ* of his composition, we take our leave of him, hoping him a far more prosperous end than that which befel Lucretius or his former translator.

MONTHLY CATALOGUE.

RELIGION.

ART. 12.—*Lectures on some Passages of the Acts of the Apostles, by John Dick, A.M. one of the Ministers of the Associated Congregation, Shuttle street, Glasgow. 8vo. pp. 391. 7s. Ogle, 1805.*

THESE Lectures, as we learn from the preface, are published in compliance with the solicitations of many of Mr. Dick's hearers. Being drawn up originally without any view to a more extensive application than the uses of his own flock, he merely intended to illustrate for their benefit, those events in the history of the primitive church, which appeared to him to be the most remarkable; and the sole province of the reader, he tells us, is to examine whether he has placed them in a clear and interesting light.

We shall not stop to dispute with Mr. Dick, whether he would not permit to us at least, who are critics by profession, to give an opinion not merely upon the execution of his work, but on the choice also and selection of his materials. As our temper, however, is not naturally very captious or quarrelsome, we will submit ourselves for once to the rule which he has been pleased to prescribe to us; and to deliver our judgment in strict compliance with his directions, we are willing to say, that he has succeeded in that to which he has aspired, and has placed the events which are the subjects of his discourses 'in a clear and interesting light.'

The general merits of them may be correctly enough appreciated in a very few words. The design is good. His subjects, without any exception, are sufficiently important. The learning with which they are treated is suitable to the nature of popular instruction. The sentiments, generally speaking, are moral and unexceptionable. The author's mind is not deficient in vigour. His style is copious and flowing: but not indeed very pure, refined, or classical; and is occasionally deformed with Scotticisms.

The work indeed, though upon the whole favourable to Mr. Dick's credit as an author, is by no means free from considerable blemishes. Great taste and skill is necessary in transfusing and paraphrasing the dignified simplicity and brevity of the scripture stories into an elaborate, diffuse, and detailed modern narrative. To make up for a deficiency of materials, the preacher is often too apt to invent new situations, additional particulars, and to give passions of his own to the personages of the scene, for the sake of increasing its activity, and rendering it more shewy and impressive. Mean-

while these rhetorical insertions often harmonize very meanly with the native graces of the original. Of this nature we might adduce several instances of faults into which Mr. Dick has fallen, both with regard to the action and the sentiments portrayed in his discourses.

For example: Why travel out of the record for the purpose of suffering his own, and of leading the imaginations of his hearers, to insult, triumph over, and libel the 'rich man' and the 'mitred priest,' as in the following loose and puerile reflexions?

'The lame man (Acts iii.) begged alms from all the passers, from the poor as well as from the rich; and perhaps he often found, that the former were more ready to give their mite than the latter to bestow their larger sums. The mitred priest might have passed him without notice, while the humble mechanic stopped to share with him the scanty earnings of his industry.' (p. 77.)

Let us turn also to p. 202, where he is speaking of the condemnation of St. Stephen, and mark the sage, profound, and salutary meditation with which Mr. D. concludes:

'But the observance of legal forms could not atone for the neglect of material justice in condemning him on false evidence, and interrupting his defence. Alas! this is not the only instance, in which law has been perverted to the destruction of the innocent, and the most nefarious deeds have been coloured with an appearance of respect to order and equity.'

ART. 13.—Lord Nelson. *A Funeral Sermon, chiefly preached on the late Thanksgiving Day at Thursford and Snoring in Norfolk, near the Birth Place of this great Man. With a particular View to his most useful Life and glorious Death. By the Rev. George Cooke, M.A. Fellow of St. John's, Cambridge. The Profits of this Sermon (if any) are intended to be presented towards some Public Memorial of Lord Nelson in Norwich or Norfolk.* 4to. 2s. 6d. Chapple. 1805.

THE parenthesis in the title page of this sermon gives hopes of a greater degree of sapience in the revered author than the thirty onepagesof rhapsody prove him to possess. It is well known that many a man has passed in the world for a person of some talents, till he has published himself a blockhead: in the number of these unfortunates it would be uncivil to rank Mr. Cook; but after the perusal of this specimen of pulpit eloquence, we could not help exclaiming, like the fox in the fable, when he found the mask, 'O quanta species! cerebrum non habet!' for the type and the paper are of an excellent sort; but the contents are all of the same description as the following: 'As to him whose lot it is to address you in the name of your grateful country, if my abilities are so humble, or your hearts are so hard, that I cannot move you, I should utterly be ashamed not to be moved myself. And I have a thousand

times over thanked the great mixer of the cup of life, that among many other mercies he has not dealt me a heart thick coated with apathy, or beating only to the pulse of lukewarm indifference. And though such a disposition may have its sorrows as well as joys, I would not part with it for the unfeeling sneer of stoical philosophy, or the blest insipidities of grandeur.' Thus much says Mr. C. of himself; but when the village in which Nelson was born, rises to his view, 'its cottages,' he exclaims, 'skirt your coast, and it is embosomed in the ocean. And here let us indulge imagination a little, where for once even superstition is harmless—*The omens at his birth were highly propitious.* He was cradled amid the howlings of the tempest, and the beating of the billows, &c.' p. 19. If poor Nelson's monument be not erected in Norfolk till a sum adequate to the purpose be collected from the sale of this sermon, and of sermons like this, we fear a stone will not be laid before the Greek Kalends.

ART. 14.—*Imperium Pelagi. A Sermon, preached at Cirencester, by the Rev. John Bulman, Chaplain to General Philipson's late Regiment of 20th Light Dragoons, on Thursday, December 5th, 1805, being the Day appointed for a General Thanksgiving.* 4to. Robinson. 1805.

ART. 15.—*A Sermon, preached at the Great Synagogue, Duke's Place, on the 14th Kislev (A.M.) 5565, answering to Thursday, 5th December, 1805, being the Day appointed for a General Thanksgiving for the Success of his Majesty's Fleet under Lord Nelson, off Trafalgar; by the Rev. Solomon Hirschell, Presiding Rabbi (erroneously styled the High-Priest) of the German Jews in London. Arranged and rendered into English by a Friend.* 4to. Richardson. 1805.

ART. 16.—*A Tribute to the Memory of Nelson. A Sermon, delivered at West Cowes, November 10th, 1805. By John Styles. Second Edition.* 8vo. 1s. Williams and Smith. 1805.

ART. 17.—*The true Basis of National Confidence in Seasons of Distress. A Sermon, delivered in the Parish Church of St. James', Bristol, on Thursday the 5th Day of December, 1805, being the Day appointed for a General Thanksgiving on Account of the late glorious Victory obtained over the combined Fleets of France and Spain. By the Rev. Thomas Biddulph, A.M. Minister of the said Church, and Chaplain to the Right Honourable the Dowager Lady Bagott.* 8vo. 1s. Bristol, Landdown. 1805.

ART. 18.—*Victory considered as an Incentive to Piety, Temperance, and Charity. A Sermon, preached in the Parish of Tewkesbury, on Thursday the 5th of December, 1805, being the Day appointed for a National Thanksgiving to Almighty God for our late*
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Victories over the combined Fleets of France and Spain. By the Rev. Robert Knight, M.A. Vicar of Teakesbury. 8vo. 1s. Longman. 1805.

THE three last sermons were solely published for the benefit of the Patriotic Fund, which we are fearful will not be greatly enriched by the sale thereof. That of the Jewish Rabbi and of the Rev. John Bulman are of no better a cast.

ART. 19.—*Christian Sympathy weeping over the Calamities of War. A Sermon, preached at Pell-street Meeting, Ratcliffe Highway, Wednesday, February 26th, 1806, being the Day appointed for a Fast throughout Great Britain. By Thomas Cloutt. 8vo. Baynes. 1806.*

MR. Cloutt's sermon is as good as the above; i. e. good for nothing.

ART. 20.—*A Sermon preached in the Scots' Church, London Wall, on Thursday, December 5th, 1805, being the Day appointed for a General Thanksgiving. By Robert Young, D.D. 4to. Longman. &c. 1805.*

THIS discourse, notwithstanding the diffidence with which the author lays it before the public, is extremely creditable.

ART. 21.—*The true Dependence and Duty of Man. Being a Sermon preached in the Parish Church of Saint Andrew, Norwich, upon the Thanksgiving Day, December 5, 1805, for Lord Nelson's Victory, and published by Request. By the Rev. Lancaster Adkin, M.A. of Bennet College, Cambridge, and Rector of Belaugh in Norfolk. 8vo. 1s. Ostell. 1806.*

WHATEVER impression the delivery of this discourse from the pulpit might make upon the congregation of St. Andrew, we can assure our readers it is but ill calculated for the closet, having neither beginning, nor middle, nor end.

ART. 22.—*Victory and Death. The Substance of a Discourse delivered December 5th, 1805, the Day of General Thanksgiving for the total Defeat of the Combined Fleets by Lord Nelson, in Aid of the Patriotic Fund. By Thomas Wood. 8vo. Baynes, 1806.*

THE substance of this discourse is like its author—Wood.

DRAMA.

ART. 23.—*The School for Friends, a Comedy, in five Acts, as performed with distinguished Success by their Majesties' Servants at*

the Theatre Royal, Drury Lane. Written by Miss Chambers. The fourth Edition. 8vo. 2s. 6d. Barker and Son: 1806.

THE distinguished success with which this comedy has been received by the public, is to be attributed more to the morality which pervades the piece, than to the *vis comica*, of which it is entirely destitute. It is however highly creditable to the authoress, whose first attempt it is at dramatic fame, and affords us a pleasing hope that she will one day or other be able to explode the trash of Reynolds and Co. from our theatres, of which they have too long enjoyed the monopoly.

POETRY.

Ant. 24.—*All Saints' Church, Derby. A Poem. By John Edwards. 4to. pp. 44. Rivington. 1806.*

IF an expression in this poem had not intimated that Mr. Edwards is a young man, or that this is his first poetical effort,

————— 'the conscious Muse forbears
With unfledg'd wing'——

we should have conceived that he was an adept in his high profession, well versed by experience in all the arts of composition, and in the combinations of harmony, without which the utterance of inspiration is wild and incoherent.—If this Poem on All Saints' Church be indeed a juvenile or a first attempt; and if it be allowed to us to judge of the fruits of autumn by the blossom-promises of the spring, we will venture to predict, that Mr. Edwards' poetry will increase the refined enjoyments of taste, and (if he persevere under the guidance of the same spirit) will strengthen the energies of virtue.

The description of the river Derwent, as seen from the 'Glory of the Vale,' the Tower of All Saints, will surely justify our favourable presentiments.

'Lo, here the Derwent leads his train; — not now
With playful step, as when a stripling nurs'd
By Nymphs of Peak in sparry caves, he mock'd
Lispings, the gurgle of the rills; nor clad
As when in vesture green he wildly stroll'd
Waking the echos of the rocky glens
Of Matlock; but in grand procession here,
With pomp of isles, and with the deepen'd sound
As of ten thousand footsteps, lo he bends
Onward his splendid march, bearing at large
His crystal mirror, on whose disk is seen,
(So on their shields the knights of Charlemagne
At tournament, bore each his proud device.)
Nobly display'd—this glory of the vale?
And the blue lustre of circumfluent skies.'

The following is a fair specimen of our Author's powers in the intricacies of description :

‘ Walls of stone high-rang’d
In massive tier of stories, each inwrought
With labour exquisite of human art ;
Lines flowing upward in the form admir’d
E’er since the rainbow shone whose apex* points
To higher arches, spanning apertures,
Where gleams of light through the dark trellis break
In pleasing contrast ; buttresses, that front
Each way the quarter’d winds, their capitals
Rising like plumed helms in sloping file,
Their base as ancient Zion’s bulwarks firm ;
And far aloft, pointing to loftier height,
Turrets and pinnacles.’

We agree with Mr. E. in his opinion of the Gothic arch, and with much pleasure quote his observations, which give proof of his good taste.

The *repose* of the annexed picture is beautiful, and the colouring appropriately chaste :

‘ Contiguous stands
The steeple ; whence the loudly-pealing bells
Sound their sweet sabbath welcome. Thro’ the air,
The fresh and open air, it widely floats ;
Sweet music of a Christian country. Ye
Who dwell by cultur’d farms retir’d, and ye
Whose lonelier hovels edge the barren tracts
Of moor or mountain ; while with ear attent,
Ye listen to its constant sink and swell
So soothing, or, with livelier pleasure thrill’d,
Lift up your children, and to them point out
The object whence it flows, their beautiful eyes
Bright’ning with earnest wonder ; ye, untaught
By other than that minstrelsy, discern,
Why thus the steeple’s chinky walls ascend
Distinct above the church.’

We envy not the feelings of that reader, who does not thank us for the following extract :

* Dr Knox has expressed his disapprobation of the pointed gothic arch, asserting that the angle at the vertex hurts the eye, and is awkward and unpleasant. I cannot agree with him on this subject. A large arch is certainly more pleasing to the eye than one of smaller dimension, and, as the gothic arch is formed of the arc of a greater circle than the diameter of a round arch admits, I rather conceive that (where a due proportion is preserved,) imagination supplies the continuation of the greater curve ; in which case, the eye will not be displeased with the intersection as the apex.

'How sweet and pleasant is the light of day!
 All living nature quaffs, with grateful zest,
 Th' immortal essence; of material things
 Purest, and only sustenance whereon
 In social banquet ev'ry creature joins,
 Impassive spirits, and corporeal forms.
 Go forth at vernal dawn, thou who would'st feast
 On this refreshment, forth among the meads,
 The lawns, the woodland skirts, and rural walks
 By lucid fountain winding, or clear stream,
 Whose bosom-folds of mist, the morning breeze
 Wreaths gracefully. Already has the lark
 Awoke her matin song, upwinging still
 The shoreless azure: od'rous sweet ascends
 Th' invisible incense of the violet flowers;
 And as thy foot surmounts the upland, lo,
 The rising sun! glorious in majesty!—
 Of light ineffable himself, he pours
 O'er heav'n and earth the vivifying flood.
 Creation wakes; in the unnumber'd forms
 Of beauty rob'd; and beams, and buds, and breathes,
 And harps her many-voiced minstrelsy:
 Glitters the pearly dew; with glossier green,
 All living wave the million million leaves,
 Earth's vegetable monads; and one smile,
 Of placid gladness and mix'd gratitude,
 Is clearly featur'd on all visible things.
 Thy heart has caught the impulse, and responds
 With lively sympathy; and thy whole soul
 With nature's joys and consolations cheer'd,
 Gathers new strength. As when with holy faith,
 On Bethlem's plain the patriarch rear'd the stone
 Whereon, in slumber pillow'd, he had seen
 The vision of the heavenly ladder, so,
 Thy soul, that in the opening morning reads
 The love of God to that diviner love
 His word reveals, looks up with strengthen'd faith,
 And builds her footstool on his lower works.'

The following thought is exquisitely beautiful, and (to us) original

'Oft the blue-eyed Spring
 Had met me with her blossoms, as the dove
 Of old return'd with olive-leaf, to cheer
 The patriarch mourning o'er a world destroy'd.'

Unmixed praise is of suspicious value; we shall therefore mention some expressions, which appear to us objectionable, and which, if our judgment be right, the author will thank us for pointing out to his future consideration. He has chosen a difficult subject, which

has in itself a great many points that require dexterous management in their introduction; so that his failure in these particulars is rather the fault of his topic, than of his skill.

Thus, such expressions as the following must necessarily be measured prose:

‘Why men up-built aloft the belfry-tower.’—

‘Not of this stile, All Saints! thy colonnades.’—

‘When the churches first
Were used as Cemeteries’—

‘Saw the first churches founded’—

Many lines even (as in p. 23.) can scarcely be dignified with the title of measured prose.

We do not admire the epithet ‘many languaged,’ applied to tempests.

‘Ye many-languaged tempests, that delight
Around this tower to revel.—’

A poet is very liable to be deceived by his own ear. Verses which he himself recites, will naturally appear to ‘trill harmoniously:’ his own feelings give a tone and emphasis to expressions, which, to the unprepared ear of a stranger, would appear unmeaning and insipid. We have no doubt that by a *climax* of tone (if we may so speak) Mr. E. would convey energy into the last line of the following passage, but it is in reality a weak verse, to which the aid of capitals in vain attempt to give consequence and dignity.

—‘every eye, beholding Thee,
From the far-travel’d tasteful Amateur’s,
That with impassion’d gaze contemplates long
The Gothic grandeur of thy tow’r, to his,
The simple peasant boy’s, bright glistening
With nature’s fire, instinctively shallown,
THOU ART, INDEED, A NOBLE EDIFICE!’

The Story of DALK-ABBEY is the worst part of the poem. It is altogether an uninteresting Episode. It was introduced, perhaps, as a relief, a kind of *Chapel of Ease* to the mother church, but the mother church can do very well without it.

We will parody a passage in this part of the work by way of advice for the poet’s future consideration.

‘Here, with purifying wand,
Let the stern spirit of correction stand;
And sweep it to oblivion.’—Vide p. 39.

The Gothic grandeur and religious gloom of a sacred edifice shed their influence on the early dawns of the mind of Chatterton.

‘When the lonely breeze
Sighs as it passes by the mossy tomb,

And the mild evening-planet sheds its beams
 With soothing influence, peering o'er the vane
 Of the dark steeple; then "his" conscious lyre
 Surrender'd to th' impression, and "evoked."
 Its softest melodies.'—*Poem on All-Saints. p. 19.*

The starry light of the lamp of genius lighted that unfortunate young man to ruin. May the poet of All-Saints, who follows the light of the same flame, pursue it with undeviating step through those paths which now his 'soul loves,' which are the paths of peace here, and which lead to everlasting happiness!

ART. 25.—*Hymns, Elegies, and Miscellaneous Pieces in Poetic Prose, written originally in French by the Abbe de Reyrac. Translated by F. B. Wright. 8vo. pp. 241. 5s. Ostell. 1806.*

THOSE who admire Harvey's Meditations, will thank Mr. Wright for translating the Abbé de Reyrac's Hymns into English.

ART 26.—*Poems by Edward Rushton. Small 8vo. pp. 162. 6s. Ostell. 1806.*

MR. RUSHTON has the praise of having written the popular and pathetic ballad of the 'Neglected Tar.' His poems of the light kind have considerable merit; where he attempts the ode, he fails, The Ode to the Memory of Chatterton is among the worst; but the Verses to the Memory of Burns are the best in this collection. They are uniformly good, and are worthy of their subject.

To the Memory of Robert Burns.

'Neath the green turf, dear nature's child,
 Sublime, pathetic, artless, wild,
 Of all thy quips and cranks despoil'd,
 Cold dost thou lie,
 And many a youth and maiden mild
 Shall o'er thee sigh.

'Those powers that eagle-wing'd could scar,
 That heart which ne'er was cold before,
 That tongue which caused the table's roar,
 Are now laid low,
 And Scotia's sons shall hear no more
 Thy rapturous flow.

'Warm'd with a 'spark of nature's fire,
 From the rough plough thou didst aspire,
 To make a sordid world admire,
 And few like thee,
 Oh Burns! have swept the minstrel's lyre
 With ecstasy.

' Ere winter's icy vapours fail,
 The violet in th' uncultur'd dale
 So sweetly scents the passing gale,
 That shepherd boys,
 Led by the fragrance they inhale,
 Soon find their prize.

' So, when to life's chill glens confin'd,
 Thy rich, tho' rough, uncultured mind,
 Pour'd on the sense of each rude hind
 Such dulcet lays,
 That to thy brow was soon assign'd
 The wreath of praise.

' Anon, with nobler daring blest,
 The wild notes throbbing at thy breast,
 Of friends, wealth, fortune, unpossess'd,
 Thy fervid mind
 Towards fame's proud turrets boldly press'd,
 And pleas'd mankind.

' But what avail'd thy powers to please,
 When want approach'd, and pale disease;
 Could these thy infant brood appease,
 That wail'd for bread,
 Or could they for a moment ease
 Thy woe-worn head?

' Applause, poor child of minstrelsy,
 Was all the world e'er gave to thee;
 Unmoved, by pinching penury
 They saw thee torn,
 And now, (kind souls) with sympathy
 Thy loss they mourn.

' Oh how I loath the bloated train,
 Who oft had heard thy witching strain,
 Yet when thy frame was rack'd with pain,
 Could keep aloof,
 And eye with opulent disdain,
 Thy lowly roof.

' Yes, proud Dumfries, oh! would to heaven
 Thou hadst from that cold spot been driven,
 Thou might'st have found some sheltering haven
 On this side Tweed,
 Yet ah! e'en here poor bards have striven,
 And died in need.

' True genius scorns to flatter knaves,
 Or crouch amidst a race of slaves,
 His soul, while fierce the tempest raves,
 No tremor knows,
 And with unshaken nerve he braves
 Life's pelting woes.

' No wonder then that thou shouldst find
Th' averted glance of half mankind,
Shouldst see the sly, slow, supple mind
 To wealth aspire,
While scorn, neglect, and want, combin'd
 To quench thy fire.

' While wintry winds pipe loud and strong,
The high perch'd storm cock pours his song,
So thy Eolian lyre was strung,
 'Midst chilling times,
Yet cheerly didst thou roll along
 Thy ' routh of rhymes.'

' And oh! that routh of rhymes shall raise
For thee a lasting pile of praise,
Haply some wing in these our days,
 Has higher soar'd;
But from the heart more melting lays
 Were never pour'd.

' Where Ganges rolls his yellow tide,
Where blest Columbia's waters glide,
Old Scotia's sons, spread far and wide,
 Shall oft rehearse,
With sorrow some, but all with pride,
 Thy witching verse.

' In early spring thy earthy bed,
Shall be with many a wild flower spread,
The violet there its sweets shall shed,
 In humble guise,
And there the mountain-daisy's head
 Shall duly rise.

' While darkness reigns, should bigotry,
With boiling blood and bended knee,
Scatter the weeds of infamy
 O'er thy cold clay;
Those weeds, at light's first blush, shall be
 Soon swept away.

' And when thy scorers are no more,
The lonely glens, and sea-beat shore,
Where thou hast croon'd thy fancies o'er,
 With soul elate
Oft shall the bard at eve explore,
 And mourn thy fate.'

MEDICINE.

ART. 27.—*Critical Reflections on several important Practical Points, relative to the Cataract: comprehending an Account of a New and Successful Method of Couching particular Species of that Disease. By Samuel Cooper, Member of the Royal College of Surgeons. 8vo. Longman. 1805.*

MR. COOPER is a strenuous advocate for the old method of removing the cataract from the axis of vision by couching. His opinion appears to be founded chiefly on the observations of Mr. Hey, and Prof. Scarpa, of Richter, and Pallsen, names of the highest respectability in modern surgery. He affirms that the practice of couching fell into disrepute in consequence of the general ignorance of the correct anatomy of the eye, which then prevailed; and that the recent improvements in this respect, have removed the objections to the operation, which were formerly valid. He takes an ample view of the difficulties and probable ill consequences of the operation of extraction; and dilates, with considerable discrimination, on the circumstances upon which the practitioner may build his prognoses as to the quantity of relief which an operation will probably afford. The 'new method' of couching is one which has been lately recommended by Scarpa, and the 'particular species' to which it relates, is chiefly the membranaceous cataract, arising from an opacity of a part of the capsule of the lens, which may have been left in the axis of the eye, after an operation. It has been observed both by Professor Scarpa, and Mr. Hey of Leeds, that if any flakes or small portions of the membranes, or of the lens, happen to fall into the anterior chamber of the aqueous humour, they were more rapidly absorbed than those which remained in the posterior chamber: hence the former was led to perform an operation which the latter also hinted at, namely, by means of a needle slightly curved at its point, to force into the anterior chamber through the pupil, the portions of the secondary membranaceous cataract, as well as of the soft or caseous cataract itself, which had been broken down. Mr. Cooper has presented us with a translation of half a dozen cases from Scarpa, in which this operation is stated to have been completely successful.

Mr. C. has given a plate of Professor Scarpa's needle, which, it must be observed, is somewhat similar to one that has been figured by Mr. John Bell. It were foreign to our purpose to discuss the question at issue. The author has retained several able counsel, and his cause is rationally conducted.

ART. 28.—*An Improved Method of treating Strictures of the Urethra. By Thomas Whately, &c. 8vo. pp. 235. Johnson. 1806.*

CERTAINLY never did the distresses of mankind receive more effectual relief than they have derived from the invention of the ap-

plication of caustics to strictures of the urethra, first due, we believe, to that ornament of his profession, John Hunter. Mr. Home has, to our personal knowledge, employed the lunar caustic in multitudes of cases with admirable dexterity and advantage. Mr. Whately, we have understood, has also met with great success. Why should he quarrel with Mr. Home, about the kind of caustic and other minute particulars? Both of these gentlemen deserve the thanks of the community, and will have their reward.

MISCELLANEOUS.

ART. 29.—*Retrospect of Philosophical, Mechanical, Chemical and Agricultural Discoveries; being an Abridgment of the Periodical and other Publications, English and Foreign, relative to Arts, Chemistry, Manufactures, Agriculture, and Natural Philosophy. Accompanied occasionally with Remarks on the Merits or Defects of the respective Papers, and in some Cases showing to what other useful Purposes Inventions may be directed, and Discoveries extended beyond the original View of their Authors.* pp. 404. London. Wyatt.

THIS work is of a periodical description, and three times in the year announces the various occurrences which have taken place in the departments of philosophy and the arts, in the manner stated in its most copious title. Great diligence has been used to collect much information in little room, and not without success. The performance is likely to be useful to many, whose leisure, whose circumstances, or whose inclination, do not permit the perusal of more diffuse or accurate works. This may be considered as a kind of newspaper of science, and we are ready to admit that no single periodical work can supply all the information here contained. At the same time it would be unfair to the public to state that all the analyses, or abridgments which are here found, are entitled to the praise of perspicuity and accuracy. In fact, there are some instances where great carelessness may be observed, and if the editors expect to acquire or to preserve the favour of the public, that will not be done by such specimens of analytical powers, or chemical sagacity, as are displayed at page 218, where a long and very absurd account is given of a patent bleaching liquor, where the writer seems ignorant of the identity of the acetous and pyrolignous acids, and of the ready solubility of acetite of lime, as well as of many other sufficiently obvious particulars, though it must be acknowledged that it is not easy to give a scientific account of the patentee's preparation. In general, however, the articles are not thus objectionable.

ART. 30.—*The Life of the much-lamented Vice-Admiral Lord Viscount Nelson, Knight of the Bath, Duke of Bronte, &c. By the*

Author of the Manchester Guide. 8vo. 1s. Bickerstaffe. 1805.

THE breath had scarcely left the body of the immortal Nelson; when the press teemed with 'lives, and histories, and biographical anecdotes,' of the lamented hero. As the history of his life is, however, about to appear under the auspices of his family, we shall suspend all remarks for the present, observing only that the work before us is, we believe, sufficiently accurate as to dates and facts, which are related with tameness and insipidity.

ART. 31.—*Memoirs of the professional Life of the late most Noble Lord Horatio Nelson, Viscount and Baron Nelson of the Nile, and of Burnham Thorpe in the County of Norfolk, Baron Nelson of the Nile and of Hilborough in the said County, Knight of the most Honourable Order of the Bath, Vice Admiral of the White Squadron of the Fleet, and Commander in Chief of his Majesty's Ships and Vessels in the Mediterranean, also Duke of Bronte in Sicily, Knight Grand Cross of the Sicilian Order of St. Ferdinand and of Merit, Member of the Ottoman Order of the Crescent, and Knight Grand Commander of the Order of St. Joachim; comprehending authentic and circumstantial Details of his glorious Achievements under the British Flag, and a Sketch of his parliamentary Conduct and Private Character, with Biographical Particulars of Contemporary Naval Officers; to which is added by way of Supplement, a correct Narrative of the Ceremonies attending his Funeral.* By Joshua White, Esq. Third Edition, considerably enlarged. 12mo. 8s. Cundee. 1806.

COPIOUS gleanings from newspapers, annual registers, &c. compared, however, with the former article, it will afford much entertainment. In addition to the life of the immortal Nelson, the volume before us contains biographical particulars of cotemporary officers, and a correct narrative of the ceremonies attending the late procession to St. Paul's, with other details, of which the title-page is a prolific index.

ART. 23.—*To Your Tents! an Address to the Volunteers of the United Kingdoms of Great Britain and Ireland.* By the Rev. Matthew Wilson, A. M. formerly Fellow of Trinity College, Cambridge, and Curate of Cranford, Kent. 8vo. 6d. or 5s. per Dozen. Griffiths. 1806.

THIS Address, which is written with a great degree of animation, is rather ill-timed, if the rumour be true that the greater part of the volunteer corps are to be shortly disbanded.

ART. 33.—*The Juvenile Preceptor, or a Course of Moral and Scientific Instructions, &c. Second Edition.* 12mo. 1s. 6d. Harris. 1805.

CHEAP and good.

ART. 31.—*A Letter to a Friend occasioned by the Death of the Right Honourable William Pitt.* 8vo. Hatchard. 1806.

WHILE politicians are speculating on the death of Mr. Pitt, the author of this letter wishes to be 'endured if he contemplates it as a Christian.' For this purpose, he ransacks the scriptures to prove that the 'immortal spirit, when separated from the body, neither sinks into a state of temporary slumber, nor loses the remembrance of the transactions of antecedent life.' He then proceeds to inform his friend, that 'the disembodied spirit is enabled to estimate aright the difference between things temporal and things eternal!' 'That the more highly Mr. P. may have rated temporal things heretofore, the more awfully impressive will have been his sensations, when his removal to another region shall have taught him to feel with an energy which mortals cannot feel, that earth and all things pertaining to earth, are nothing, absolutely nothing, in comparison with eternity.' He then supposes that if the voice of the deceased could now reach the British cabinet, if it could command the attention of a British senate, he would with solicitude inexpressibly greater than he ever felt on any subject of temporary concerns, entreat statesmen and politicians habitually to bear in mind, not only that they have a country to protect, and a king to serve, but that they have also a *Master in heaven*; discharge your duty, he would exclaim, *in singleness of heart as unto Christ, &c. &c.* This exclamation is continued through two pages and a half, and the letter is concluded with the pious wish that the 'grace of God may direct and prosper Mr. Pitt's successors!' We are unable to determine whether the author of this curious epistle designed it as a satire on Mr. Pitt, or on those who have succeeded him in office.

ART. 35.—*Typographical Marks used in correcting Proofs, explained and exemplified, for the Use of Authors.* By C. Stower, Printer. 8vo. 1s. Longman. 1805.

AN useful publication for young authors. It frequently happens that much time is lost, and errors frequently committed, in consequence of the printer not clearly understanding the alterations of the author. The common mode therefore with which all printers are well acquainted, should be clearly understood and adopted by every writer; this mode is accurately explained and exemplified in this pamphlet.

ART. 36.—*Essay on the Nature of Laws, both Physical and Moral, by a Layman.* 8vo. Walker. 1806.

THE intention manifested in this short treatise, deserves more praise than its execution. We would recommend the author to revise his logic, to learn the nature of definition, and the necessity of attention to the use of his terms. He would not then say that space and time are laws, or that either of them excludes the idea of infi-

nity and eternity. But he will do well to correct his notions of space, time, infinity, and eternity, by reading over Locke's excellent chapters on these subjects. Morality is strangely defined to be every thing which has relation to infinity and eternity, but though the definition is faulty, and there are some quaint expressions on the rule of the centre over the circumference, yet the author's morals are sound, and he very properly refers them to the holy scriptures. His maxim is just. No better seat can be prepared for the truths of revelation, than a moral heart, nay, there can be no morality but what is derived from those truths. As we have recommended logic to our author, we will farther encourage him to the use of his faculties in study, by making the structure of language and grammar the objects of his meditations.

ART. 34.—*A short Introduction to Swedish Grammar, for the Use of Englishmen, by Gustavus Brunnmark, M. A. Chaplain to the Swedish Legation at the Court of Great Britain, &c. Richardson, 1805.*

THIS work, as the title declares, is only intended as a short introduction to the Swedish grammar, and we are happy in announcing that it will be followed by a larger work, or a more complete grammar, for which, from this specimen, we are inclined to augur the best effects. The Swedish Academy has been laudably employed in improving the language, and from its transactions the author has derived great assistance. The Swedish language is but little studied in this country, yet from its affinity to our own, it merits more attention. Both nations are derived from a common ancestor, and in the wilds of Tartary spoke the same language. The Swedish has departed least from the original, whilst ours, from our ancestors pursuing their conquests more to the south, and afterwards suffering themselves the effects of the Norman conquest, presents a medley too much resembling the mixtie-maxtie accounts of Lord Melville and Mr. Trotter. On the subject of articles and pronouns, we have a reference to Harris, and of course did not expect any very great accuracy upon this subject. 'Man,' is said to be an impersonal pronoun, commonly translated with (by) one or we, as 'man kan ej,' one cannot; 'hvad skall man gora,' what shall we do? and in another place we are told, that when we do not want to determine any certain person or persons of a verb, we use the pronoun 'man,' which on that account (and not that it is used before impersonal verbs, which it never can be) is called impersonal, though, strictly speaking, it comprehends all the persons, as 'man kan lätt se det,' one can or may easily see it; 'man har sagt mig det,' I am told so, &c. Now in these cases 'man' is the same as 'man' in the German, 'man sagt,' or on in the French, 'on dit'; which latter 'on' is an abbreviation for 'homme,' or 'man,' and 'man' is evidently a noun in this, as in every other case in which it is used; and the phrase is, a man has said that, a man can easily see it. The knowledge of

phrase, as well as the word 'they,' which is frequent in our language, may answer some moral purpose, for instead of believing the words uttered, when they are prefaced by the Swedish and German phrases 'man sagt,' the French phrase 'on dit,' and the English phrase 'they say,' we should consider, that the 'man' and 'son' means one person, and 'they,' several persons, who know probably nothing at all of the matter in discussion. We expect to derive much instruction from the larger work which is in contemplation, and cannot lay this down without recommending it to those who wish to obtain an insight into the Swedish language.

ART. 38.—*The Elements of Commerce, or a Treatise on different Calculations, being a complete System of Commercial Calculations.* By C. Dubost. 8vo. 2l. 12s. 6d. Symonds, 1806.

THE first volume of this work only is before us; the second is shortly expected. We here find many different calculations, but most of them relate to operations of exchange. With the first set of calculations, namely on tare, trett, commission, interest, and discount, boys in general are made acquainted before they leave school: the next set, on the operations of exchange, more peculiarly belong to the extensive scale of a foreign merchant. This part occupies upwards of three hundred pages, and yet it is only an amplification of instances, which, when the principle is known, is scarcely necessary, and which a lad well instructed in arithmetic will easily learn in a few hours in the counting-house. The whole depends upon a simple and well known rule in mathematics, which is, that we can add together ratios, by multiplying the antecedents for a new antecedent, and the consequents for a new consequent; and that every proportion may be reduced to an equation. Hence in exchanges, where several places are concerned, a very complicated operation may be reduced into a simple one, by striking out those antecedents and consequents which are the same; or we can reduce them to fewer terms, if they have a common divisor. In every counting-house there is a table of the values of denominations of money at the different places to which the merchant trades, and in general this table exhibits the values of money in a better form for practice, than the present volume. Of course to him the greater part of the volume is superfluous, and the principle may be learned by others, as well from the monies of four places as four hundred. The remarks on speculations in exchange and banking operations, and on exchange circulations, are deserving of the perusal of persons entering into an extensive line of trade; but the volume might have been reduced to a quarter of the size, without any disadvantage to the instruction it is intended to communicate, and we may express our surprise that so little use is made of decimal fractions. In the hint suggested of employing logarithms in the long calculations of exchanges, we join entirely with the author, and it has always struck us as extraordinary that logarithms are so little used by the exchange broker, when his operations would be so much shortened by an art so easily acquired.

ART. 39—*Instructions for Mariners, respecting the Management of Ships at Single Anchor, also general Rules for Sailing, to which is annexed an Address to Seamen. By Henry Taylor, of North-Shields. Fourth Edition. 12mo. Darton and Harvey.*

THE brethren of the Trinity-house and the ship owners of Shields, have expressed their approbation of this little work, which ought to be put into the hands of every master and mate of a vessel. The instructions on the subject of single anchor are drawn up with great precision, and the address to seamen discovers piety and a sound understanding, combined with zeal for the class of life in which the author has spent the greater part of his days. The advice in keeping to sea as long as possible, will have weight with those who have witnessed the damages sustained lately by vessels in Ramsgate harbour. 'A good roadsted is better and safer than a bad harbour; therefore never leave the former for the latter but in cases of real necessity, and I know but of one case where it can be necessary, and that is, when you can ride no longer, and have no lee-road to fly to for refuge.' The writer thinks that many more ships are lost now than in former times by masters keeping near the land and grappling for harbours instead of standing out to sea, and we agree with him, that if the case is really so, 'it is most astonishing that a master who loses his ship through ignorance or carelessness finds little difficulty in obtaining the command of another without any stigma from the public, or any apparent contrition on his part.'

CORRESPONDENCE.

WE have received a letter from Mr. Kirwan respecting an allusion made to him in our Review for February last. Agreeably to his desire, we subjoin its contents, and need only remark that nobody could certainly suspect that meritorious philosopher of *forgery* in any instance, but at the utmost of inaccuracy.

'Gentlemen, I found in perusing your Review for February last, that you thought my credit for accuracy severely injured by Mr. Dalton's assertion, that not a trace of a table which I had given as Mr. Schmidt's, was to be found in Greu's Journal to which I referred. Mr. Dalton was certainly right; that table is not to be found *totidem verbis* in Greu's Journal, but this table contains several tables which I formed into one, conformable, as I thought, to the results of various of Schmidt's experiments; and hence I did not give it as a *transcript* from Schmidt. I am much obliged to Mr. Dalton for the polite apology he had the goodness to make for me; it is plain I could have no view in forging such a table, as I had no hypothesis to support by it. This account I hope you will have the goodness to publish, and am, Gentlemen, your constant reader, and humble servant,

(Signed)

R. KIRWAN.'

Dublin, March 24th, 1806.

Mr. C.'s request relative to the second edition of his work, shall be attended to,

N. B. *The Appendix to the VIIth Volume of the CRITICAL REVIEW will be published on the 1st of next Month.*